

I H S.
MEDITATIONS
of the whole Historie
of the Passion of
CHRIST.

Written by the Reuerend Father,
F. Francis Costerus, Doctor of
Diuinity, of the Society
of *IESVS*.

Translated out of Latine into
English by *R. W.* Esquire.

I. Pet. 4. 1.

*Christo igitur passo in carne, & vos
eadem cogitatione armamini.*

Christ therefore hauing suffered in the
flesh, bee you also armed with the
same cogitation.

Printed at Doway.

1616.

293.301

1000000

The Preface.

*To the Sodality of the most
blessed Sacrament in A-
quicincts Colledge, in
the Vniuersity of
Doway.*

Of the best manner of Meditati-
on of the Passion of Christ.

I*T is manifest, that the
end, for which Almighty
God created Man, was,
that beeing indowed not
onely with that inferiour part,
which is common to him with o-
ther Creatures; but also with the
peculiar priuiledge and prehe-
minence of a Cælestiall minde;*

The Preface.

hee should onely imploy his exterior sences in the manning of outward and transitory things, and with his minds surpassing all humane affaires should aspire wholly to God, and bee carryed to him, as to his first beginning. Wherefore it is wonderfull, and much to be lamented, that some being unmindefull of their condition and end, doe with such earnestnes follow these temporall Vanities, as if they wanted this diuine vnderstanding; hauing not their mindes eleuated on high, but fixed on the earth, and creeping like Wormes vpon the ground, so as the very brute Beastes accuse them of ingratitude, which by a certain instinct of Nature seeme to retaine a memory of the benefite they haue receiued.

The Preface.

received. Whom least you should
seeme (deare brethren) to re-
semble, you are accustomed to-
gether with the frequent partici-
pation of the holy Sacraments,
to give your selves daily to the
pious meditation of Heauenly
things : That although in your
bodies you bee heere on Earth,
yet your minde is transported in-
to Heauen, where you converse
with the blessed Saints, and with
Christ him selfe, labouring to v-
nite your minde to him, from
whome at first it did proceed.
This Godly endeavour both of
you, and all pious persons, that I
might in some sort promote and
further, I haue gathered toge-
ther diuors Meditations of the
Passion of our blessed Saviour,
which may minister vnto you

The Preface.

occasion and matter of many deuoute and profitable contemplations. Which Meditations I haue thought good to commend vnto you for diuers reasons: First, because nothing is of such force to mooue mens mindes, and to inflame them with the fire of the loue of God, as the serious cogitation of benefites, especially such as are so great, and proceed from so great a Lord and God. Some indeede, whose consciences are oppressed with the burthen of sinne, are oftentimes reclaimed from their wickednes with the horror of Death, Iudgement, and the paines of Hell: but the vertuous sort, and such as serue Almighty God rather for loue than feare, are wholly set on fire with the loue of their Redeemer

The Preface.

Redeemer through the remembrance and meditation of his Death and Passion. Secondly, because nothing doth so easily present it selfe unto our understanding, as the meditation of the paines, torments, sorrowes, and tribulations, wherewith in our whole life we are enuironed, and beset on euery side. As for Heauen, Hell, and the last Iudgment, because they are not subiect to our sight, and seeme to be a farre off, we doe not sufficiently conceiue or apprehend the same: but for the afflictions of the body, and the anguishkes of the minde, we vnderstand oftentimes by experience more then wee would. Thirdly, because I know no meditation to be more acceptab'e to our blessed Saviour, then that
which

The Preface.

which wee conceive of the bitter
passion, that hee suffered for vs.
For as a Conqueror doth reioyce
at the remembrance of his bat-
taile, so we may well thinke, that
Christ our Lord is delighted
when wee doe often remember his
Passion; both because by so blou-
dy a combat hee hath obtained
a perpetuall and renowned victo-
ry both for himselfe and vs; and
also because herein hee seeth our
thankesfulness which wee render
vnto him for so great a benefite.
Fourthly, because I perceived
that the meditation of no other
thing could bee so necessary for
Man-kinde, as of that, from
which alone is deriued vnto vs
the remission of our sinnes, our ius-
tification, our workes of merite,
and our whole saluation. Which
certainly

The Preface.

certainly is the principall cause,
why the Catholike Church, ac-
cording to the institution of the
Apostles, hath ordained that the
memory of this Passion should by
sundry wayes be so oftē iterated;
as, by making the signe of the
Crosse with our handes; by Pi-
ctures and Images of the Passi-
on, which the Lay people are
accustomed to use in stead of
Bookes; by fasting on Fridayes
and Saturdayes; by the yearely
celebrity of the Passion in the
end of Lent; by Sermons, by
Lessons, by sounding of Bells and
such like, yea Christ him-selfe
hath instituted a most sacred and
daily remembrance of his Passi-
on, to wit the holy Sacrifice of
the Masse, wherein his death,
and shedding of his blood is most
clearly

The Preface.

clearly represented unto vs. Firstly, because greater utility redoundeth unto vs by these Meditations, then by the contemplation of any other thing whatsoever. For as all good things are purchased for vs by the merites of our Saviours Passion, so in the same as in a well furnished shop all precious wares of vertues and good examples are to bee found.

But that you may more easily reape these fruites, I thinke it requisite to propose unto you certaine aduertisements touching the best manner of Meditation. For many are deceived, which thinke it is sufficient to repeat in their mindes the history of the Passion, or by consideration thereof to feele an inward delight; whereas

The Preface.

whereas notwithstanding, that
availeth little to their salvation,
if withall, the affection and wil-
lee be not thereby mooved. For
meate neuer satisfieth a man, if
hee onely looke upon it, and doe
not put it into his mouth, chewe
it with his teeth, and let it downe
into his stomacke. The know-
ledge indeed of the History is the
ground of Meditation, and the
discourses of the understanding
doe affoord the matter, but ~~as~~
the profite consisteth in this, that
the will, which beareth the grea-
test sway in man, bee mooved with
many affections : for she onely
meriteth, she onely loneth, she
onely directeth all our thoughtes,
and actions towards God.

Therefore to comprehend all
in fewe wordes, those which have
treated

The Preface.

treated best of this matter of Meditation, have designed and set downe unto vs seauen affections of the minde, which may be moued with this consideration of the Passion : To wit; Compassion, Compunction, Imagination, Thankesgiuing, Admiration, Hope, and the Love of God. Which I will explicate unto you briefly and in fewe wordes, to the end you may understand, after what manner you may be employed with profite in these ensuing Meditations. For by these seauen wayes, as by seauen teeth, the matter ministred by these Meditations may be chewed, and with the affection tasted, and digested.

Compassion.

The first therefore is Compassion, that is, an affection of the

The Preface.

the minde, by which we participate of other mens griefes, and afflictions, feeling the same though not in body yet in minde: by which affliction, the griefe of the Patient seemeth to bee divided and communicated with another, and is thereby greatly mitigated and asswaged; as on the contrary side it is much augmented and increased, if either we deride him, or bee not moued with his afflictions. Chr st our Saviour, to diminish our sorrowes, would suffer for vs, and condole also with vs, as the Apostle saith: Wee haue not a High Priest, that cannot haue compassiō on our infirmities, but tempted in all thinges by similitude, except sinne. And truly alihough we cannot lessen
by

The Preface.

by this our sorrowe the most grievous and excessive sorrowes that our Sauiour suffered for vs; yet this our compassion is most grateful to him, whereby we make his dolours ours, and apply his sufferings vnto our selues. Wherefore the Apostle hath said very rightly: We are coheires of Christ, yet if we suffer with him, that we may be also glorified with him. For hee that will not bee a partaker with Christ in his sufferings, cannot be a partaker with him in his kingdome. There are two things which are most auailable to prouoke this commiseration. First the condition of the person, that is to say, his nobility, his goodnesse, his piety towards men, and such other things, which doe aggravate the indignity

The Preface.

indignity of his inflicted miserie.
Second'y, the cruelty and imman-
nity of his torments. If therefore
we desire to see in our hearts
this cōmiseration, we must consi-
der in euery article, First, who
it is that suffereth: As first,
that it is God, who with his Ma-
iesty filleth Heauen and Earth;
secondly, a most honorable man,
descended of the house of Dauid,
and conceived by the holy Ghost
in the wombe of the Virgine;
thirdly, one most learned in his
vnderstanding, and most holy in
his will, who by no error or sinne,
did euer offend either God or
man; fourthly, most graue and
sober in his conuersation, being
neuer seene to laugh, but often
to weepe, and that for our sinnes;
fifthly, more beautifull in his body
then

The Preface.

then all the sonnes of men, and of a more tender and delicate complexion. Secondly wee must set before our eyes the greatnes of his torments, and with what particular payne every member was afflicted. Considering first, that all the sences of his body, and all the powres of his soule sustayned their proper and peculiar tectures. Secondly, that his torments were most grienous, both by reason of the most tender constitution of his body, and also because he wanted all interior comfort to indure the same. Certainly it is the undoubted opinion of all Divines, that never any creature indured such paynes and torments as our blessed Saviour did. If we see a wicked man suffer such punishment, as he hath
most

The Preface.

most iustly deserued, we cannot but be moued to compassion and grieve: and if we see but a Dogge or an Asse cruelly whipped or beaten, we are presently touched with commiseration. Ought we not then to condole with the Son of God, suffering so unspeakable tortures, and that for our sakes?

The second affectiō is, Compunction, or sorrowe for our sinnes, when we are inducd to an horror and detestation of our sinnes by the remembrance of our Saviours passion: which may easily be done, if we ponder what the malice of sinne is, and what torments it hath drawne upon Christ our Saviour. As God is infinite, so the malice of sinne, which is commuted against God, is also infinite: and this malice

Compunction.

The Preface.

in the iustice of God (which ought not to be violated) could not by any satisfaction be taken away, but by that, which was infinite. Wherefore either an infinite paine was to be endured, which no finite creature could endure; or for an infinite time, which the damned in hell endure; or by an infinite person, which is God himselfe. Hence let vs proceede, and consider, what it was that drew God from Heaven to earth, and induced him to undergoe his passion; which was nothing else but our finnes. For if man had neuer sinned, God had neuer been incarnated, neuer suffered, neuer dyed. Wherefore, like as for the sinner, his finnes prepare a place in hell; & for the thiefe, his theft prepareth his punishment:

The Preface. 1

ment: so for our blessed Saviour our grievous sins have procured a necessity of suffering death. The malice therefore of sinne is above all things to bee detested, which caused even our Lord God himselfe to bee crucified. But least thou shouldest imagine perhaps, that the grievousnesse of sinne is heereby extenuated, because Christ did not suffer for thy sinnes alone, but for the sinnes of all the world; be thou assured of this, that the malice of sinne is not thereby diminished or impaired, but the singular vertue of our Saviours passion is declared, which hath washed away the sins not of this or that man, but of all the men in the world. For the merite of his passion is infinite, and no malice whatsoever is able to counter-

The Preface.

counterwaile it : which thing alone doth sufficiently discover the grienousnes of sinne, because without the infinite merite of Christ it could not be forgiven. As therefore if one only man see the Sunne, it will shine no more to him alone, then it would doe to him, and all other men together ; and as a man doth no lesse kill another when alone he stabberh him to the heart, then if he should take ten or twelue others to assist him in the same : so euen one mortall sinne (for redeeming whereof the death and passion of the Sonne of God was necessary) is no lesse the cause of our Saviours death, then all the sinnes of the world ioyned together. Neither doth the passion of our Saviour bring vs lesse profite, being under

The Preface.

undertaken for the vniuersall
saluation of the world, then if it
had beene undertaken for mee
alone.

The third affection is Imita-
tion, whereby wee desire to fol-
lowe and imitate those rare ex-
cellencies, which we discover in
Christ, as the Apostle teacheth
vs: Christ suffered for vs, lea-
uing you an example, that you
may followe his steppes. And
again: Christ hauing suffered
for vs in the flesh, be you also
armed with ſame cogitatio.
There are two thinges princi-
pally to bee imitated in our Sa-
uiours Passion. The one is a de-
sire to suffer for vs. The other
is, a great heap of vertues, which
appeared so plainly in this his
Passion, that though our Sani-
our

Imitation.

1 Pet. 2.

1 Pet. 4.

The Preface.

our spake nothing, yet by his example from the Pulpit as it were of the Crosse he taught all kinde of vertues; yea and taught them most perfectly, both for that hee was destitute of all interior comfort, which doth ordinarily accompany our vertuous acts; and also because there wanted not meanes, whereby hee might haue resisted his Passion. Wherefore in euery Meditation wee must search out, First, what vertue is chiefly cōmended vnto vs therein; Secondly, how our Sauour exercised the same; And lastly wee must stirre up a desire, and firme purpose to obtaine that vertue, deuising the meanes whereby it may bee acquired, & imploring the assistance of our Sauour to accomplish our intē.
Christ

The Preface.

Christ in his Passion gaue vs a patterne of all vertues, but especially of those which the Scriptures doe so often commend vnto vs. Of which the first is Humility, whereby being most bitterly scoffed at, cloathed in a white and purple garment, crowned with a crowne of thornes, lesse esteemed then the murtherer Barabas, crucified betwixt two Theeues, and suffering many other mockings and contempis, he alwaies humbly behaued himselfe. The second is Meekenes, whereby he euer shewed himselfe milde and gentle to all men, endured torments most patiently, was silent in all reproches and iniuries; neuer used any excuses, neuer offended any body with his language or froward actions.

The Preface.

Phil. 2.

The third is Obedience, which then deserueth greatest commendation, when hard thinges are commanded, & by wicked men. Christ was not onely obedient to his Father euen vnto death, yea the death of the Crosse; but also to wicked Iudges and torturers, whome he obeyed simply, chearefully, and constantly, when hee put off his garments, put on the purple, receined the Crowne of Thornes, caryed his owne Crosse, stretched out his hands and feete to be nayled, and did many other things that they cōmanded him. The fourth is Charity, which then onely seemeth to be perfect, when as for Gods sake wee loue, not onely our friends, but also our enemies, esteeming them not our enemies, but our friendes.
Which

The Preface.

Which our Lord seemeth to haue performed most abundantly, when speaking of his most perfect loue towards vs, hee said, No man hath greater charity then this, that a man giue his life for his friends. For albeit, it may seeme greater charity to yeild our life for our enemies; yet that charity is indeed most perfect which acknowledgeth no enemies, but reputeth those for our friends, which are our enemies, and doth good no lesse to them then to our friends. Now Christ was so tenderly affected towards his enemies, that the more iniuries and wrongs he receiued at their hands, the more his loue encreased towards them, and the greater benefites he bestowed vpon them; like vnto fire,

The Preface.

Pfal. 108

which the more it is blowed, the hotter it burneth. Therefore in the whole time of his passion he prayed vnto God his Father for his enemies: For this that they should loue me, they detracted from me, and I prayed in minde but not in voyce, But whē he was fastned to the Crosse, and the blond ranne out of the foure fountaines of his hands & feete, then with a loud voyce he prayed for them that crucified him: & at the last when he yeilded vp his spirite, he moued with exceeding charity the heartes of the standers by to faith and penance. The first is Mercy, which is the daughter of charity. By this our Lord gaue vnto vs his garments, honour, fame, estimation. flourishing age, strength, health,

The Preface.

health, & life. The sixth is Contempt of the world, by which he refused all thinges which the world admireth, and accounteth good; and tooke vpon him those thinges which the world abhorreth; for riches choosing poverty, for honours contempt, for pleasures paines, for commendations mockings. The seauenth is Perseuerance, through which being neither overcome by his Mothers sorrowes, nor moued by the heauines of his friends, nor conquered by the derision of his enemies, nor wearied with the torments of his body, he would not come down from the Crosse, which he had ascended for thy saluatiō.

The fourth is Thankgiuing, by which, pondering the benefites bestowed vpon vs, wee breake

Thanksgiuing.

The Preface.

foorth into praises, not in wordes
onely, which is the least praise,
and action of thanks, but rather
in heart and workes; that weigh-
ing in our mindes the great bene-
fite bestowed upon vs, we should
esteeme much thereof, and take
heede of all offending our Bene-
factor, and omit no occasion in
all things to requite it. There are
fue thinges, which doe mooue
much vnto this thankesfulnesse.
First, the euill, which we haue es-
caped. Secondly, the good, which
we haue receined by the benefite.
Thirdly, the worthinesse of our
Benefactor. Fourthly, the man-
ner of the benefite bestowed. And
fifthly, the condition of the person
vpon whome the benefite is be-
stowed. Therefore that we may
be moued to thankesfulnesse, wee
must

The Preface.

must consider : first, the euills, which we haue escaped through this passion of Christ ; as sinne the greatest of all euills ; blindnes of minde ; hardnes of heart ; bondage of the deuill ; fowlenes of the soule ; the present perill of eternall fire, so grienous, as cannot be conceiued ; so long, as it hath no end ; so certaine, as without Christ it cannot bee auoyded. Secondly, the goods, which we haue gayned ; as grace. iustice ; the adoption to bee the sonnes of God, Sacraments, Sacrifice, vertues, the promise of euerlasting life, and to be brieft, all the goods both of body and minde. For there is no good thing in mans life, which the passion of Christ hath not either giuen or preserved. Thirdly, the dignity

The Preface.

of the person: for euen as we vse
to allowe a greater stipend to a
Nobleman, or Doctor, for a
small office, then to a plaine coun-
try man, for a great labour: so
we ought to be more thankfull
to the more worthy person. How
thankfull then shall we bee to
Christ, who is of infinite dignity?
Fourthly, the manner of the be-
nefit bestowed, to wit, gratis,
and not without great labour.
God made Heauen and Earth
without any trouble by his onely
word: but thee he redeemed with
paynes, blood, and his owne life:
and for all these benefites he re-
quireth nothing of thee, but
praise and thankfulness. Fifthly,
the condition of the person, vpon
whome the benefite is bestowed;
if base, if an enemy, if ingrateful.
What

The Preface.

What are we then? If (as the wise man sayeth) The whole world before God is as a drop of the morning dew, which falleth vpon the earth: What in comparison of God shall one silly man be, who being compared with the whole world, & with all the multitude of men is nothing. Holy Iob hath expressed our basenesse: I said to rottennes, thou art my Father; and to the wormes, my Mother & my Sister. Now, we are not only base, but we were also enemies, estranged, & averted from God, neither seeking, nor desiring his grace, but rather reiecting it, when it was offered. When therefore thou shalt consider, first, that thou art deliuered from the greatest, most certain, & euerlasting miseries;

Eccle. 11.

Iob. 17.

The Preface.

secondly, that thou art indued with most high and infinite goods: thirdly, by the most mighty God, of infinite maiestie; fourthly, with so great labours and paines, as neuer any mortall creature sustayned: thou canst not choose but thinke, whether it is fit that so abiect a creature should bee dissolued into praise & thanksgiving.

Hope.

Apoc. 21.

The first is conceiuing Hope. By the consideration of three things our hope is much shaken and weakened. First of the puritty which is required for eternall life, into which nothing defiled or vncleane shall enter. Secondly, of the strict examination of the Iudge, who will demand an accompt of euery idle worde, and will reach euen vnto the diuision of

The Preface.

of the soule and the spirit, and will search out the cogitations & intentions of the heart. Thirdly, of our basenes, who both offend the iustice of God with our dayly finnes & live full of concupisence & imperf. Etions, & do not enter into the inward cogitations of our hearts. And if I be simple (saith Iob.) uen this my soule shall not knowe. To this diffidence the Passion of Christ giueth help and remedy, and listeth vp the hart of a sinner to confidence and hope. For first, as the glory of eternall life requireth great cleannes: so the Passion & blood of Christ washeth away all our iniquities; it causeth our soules to be more bright then the Sunne; it maketh vs the sonnes of God, it giueth vs right vnto everlasting life,

Heb. 4.

Iob. 6.

The Preface.

life, that now we goe not into a
strange, but into our owne inhe-
ritance. Secondly, the iudgement
of Christ is very strict; but the
merits of the Passion of Christ
can wel beare the severity therof;
because the satisfaction is grea-
ter then the debt; and our sinnes
being in number infinite, his me-
rits are in value infinite; and to
be brieft, he shall be our Iudge,
which was our Aduocat, Medi-
a'or, and Redeemer, who, that he
might giue vs heauen, payd the
price thereof for vs, that is to say,
his blood, which he shed for our
sinnes, being not ignorant of the
value and dignity of that which
he shed with so great paine and
labour. Thirdly our basenes
is very great, being able to
doe nothing of our selues; but
his

The Preface.

his grace being communicated unto vs through the merite of his P^assion, addeth an admirable splendor and brightnes to our soules, remitteth all our sinnes, giveth vs strength and power to worke, and addeth such dignity to our workes, as to bee able to merit everlasting life. Therefore our hope will be much confirmed, if we consider, that all the wealth of Christ, all his merits, all his fastings, labours, paines, and, to be brieft, all that ever he did, or suffered, is ours, no lesse then the goods of the husband belong unto the wife, which she may vse for the payment of her debtes, and her other necessities.

The sixth is, the Loue of God.
And first the nobility & beauty
of the thing beloued stirreth up
the

Loue of
God.

The Preface.

the affection of Love; euen as we are enflamed with the desire of vertues and sciences through their beauty and excellency. Secondly, Love, when we see our selues first beloued. And to increase this Love, it auayleth much: First if wee see the loue of our Lover procured, not onely by wordes, but also by great benefites. Secondly, if hee procured these benefites for vs by his owne great labour and discommodity. Thirdly, if we of:en repelled him, and did him iniuries, and yet his loue was not diminished thereby. Fourthly, if by all his labours & troubles he desireth nothing but to bee beloued againe. All these hath Christ done for vs in his Passion. First hee loued vs in deede and truth, and gaue vs all
good

The Preface.

good things. Secondly, hee to his great discomodity became poore, that hee might enrich vs; and tooke upon him selfe all euills; that hee might replenish vs with all goodnes. Thirdly, being so often repelled by vs, hee abated nothing of his Loue. Fourthly, hee requireth nothing of vs; but our Loue. Loue (saith hee) and it is enough. Moreouer, that thou mayest loue, thou must obserue the Lawes and conditions of a Louer, which Christ expressed in this his Passion. The first is, that we alwayes thinke of that which we Loue; and this by the example of Christ himselfe, who, because hee would neuer forget vs, ingraued vs in his owne handes. Secondly, that we speake often of it: for Out of the a-
boun-

The Preface.

Mat. 12.

boundance of the heart the mouth speaketh: and this also by the example of Christ, who on the very Crosse spake to his Father of us, and prayed unto him for us. Thirdly, that we feare nothing more, then to offend him whome wee loue, as Christ hath taught us, who referred his Passion, and all that hee had to this end, that hee might induce us to loue him. Fourthly, that we bestow all our labours and indures to helpe our freind: for Christ laboured not for himselfe, but for us. Fifthly, that we should desire to bee alwayes with our friend: for The delight of Christ is, to bee with his sonnes of men, who hath sought us, in Sea and Land, in the Ayer, & in Hell; that hauing found us hee might

the
also
on
F. a-
him
are
him
with
af-
his
to
e.
a-
for
fe,
ld
er
of
s
m
m
e
t

Admirati-
on.

The seauenth and last māner
of meditating vpon the Passion
proceedeth from Admiratiō.
This Admiratiō is commonly
prouoked by some newe, strange,
and incredible accident. Now,
there are fower thinges, which
shew the Passion of our Sauionr
Christ to bee exceeding admira-
ble. First, because hee suffered,
whose Maiesty cannot suffer, who
is the glory and ioy of Saintes,
whose dignity is infinite, whose
life is eternall, & whose Power
is incomprehensible. Secondly,
because hee suffered for them, by
whom he was punished, base men
enemies, and vngratefull persons.
Thirddly, because hee suffered so
many

The Preface.

many tormētts, as neuer any mortall man indured, aswell if you consider the torments themselves as also his ignominyes, his irrisi-
ons, his pouerty, and other miseryes of his life. Fourthly, because when hee redeemed Man-kinde by his Passion, he used admirable meanes for the fulfilling thereof. For first, with the great weakenes of his body hee ioyned great power, wherewith hee beat downe and overthrew the Deuill the Prince of this world. Secondly, hee ioyned perfect Iustice with perfect Mercy: for taking compassion upon man, hee suffered the rigour of Gods Iustice upon himselfe. Thirdly, his excellent Wisdom shined forth in that, which to men seemed exceeding folly: For the Crosse of Christ

The Preface.

to the *Jewes* is a scandall, and to the *Gentiles* folly. Great wisdom also it was; First, to overcome his most subtil enemy by Art and suffering, and to cast him downe with the same weapons, by which he had overcome. Secondly, to deliuer vs by such a kinde of punishment, in which he might lay up for vs a medicine for all diseases, and set before our eyes an example of all vertues, and kindle the flames of Loue in vs. For nothing doth so much incite vs, either to the imitation of Christ, or to the loue of God, as this bitter Passion of our Lord. And thus much shall suffice to haue spoken of affections.

Now that wee may vse these Meditations with fruit & profit for the saluation of our soules, these

1 Cor. 2.

The Preface.

Eccl. 18.

*these few things ought to be observed. First, that wee come not vnprepared to meditate, but (as the wise man aduiseth vs) Let vs prepare our soule before prayer. Which preparation consisteth in this, that laying away all will to sinne, wee commit our selues wholly into the handes of God, and put out of our minde all externall cares and cogitations, and pray vnto Christ very earnestly for his grace, that we may obtaine wholesome fruite by this meditation. Secondly, that first of all wee read the Euangelicall text of that Meditation; & then in meditation it selfe either in whole or in part. Thirdly, that we lay aside the booke, and repeat in our memory, what wee haue read; and consider what affecti-
ons*

The Preface.

ons may bee stirred up thereby, and labouring to excite, and move them in our selues. Fourthly, that we breake forth into some speech and prayer vnto God, through that affection, which is now stirred up in vs; and that we either praise, or admire God, or pray for the forgiveness of our sins, or for some other benefite: or (to bee briefe) that we speake those things, which our minde somened shall dictate vnto vs. It will profit vs also to begin first at the beginning of these Meditations; both because we shall better vnderstand the History of the Passion; and also that by little and little we may proceed from the lesser to the greater.

Also to the end that these Meditations may bee more gratefull
and

The Preface.

and profitable, I haue inserted nothing, which is not sound and approued, because the uncertainty shall not diminish the authority, nor be a hindrance to deuotiō. For nothing is affirmed in this History, but what the Scriptures say, or the Fathers confirme, or traditiō undoubtedly delinereth. The documents theſelues, which are ioyned to these meditations, are for the most part taken out of the auncient Fathers, or out of the later Writers, which haue written best of the māner of meditating vpon the Passion of our Lord. I haue drawn out some Meditations of purpose somewhat long, especially such, as are either of great force to moue our affections, or may bee used seuerally for Sermons; as namely, those of
the

The Preface.

the seauen words which our Lord spake upon the Crosse. For I was desirous in this Booke, not onely to set foorth the manner of contemplation, but also to helpe the Preachers themselves, that they may teach the people profitably, and stirre vp their mindes with diuers Meditations.

And I haue thought good to dedicate this my labour to you, my best beloued brethren & fellowes, as to those, whose peculiar institute is to honour and receiue the blessed body of Christ our Lord in the most haly Eucharist, and to defend the honour thereof against the blasphemyes of wicked Heretikes: that comming to Christ his most Holy table, you may (according to the Cōmandement of our Lord) repeate in
your

The Preface.

your memory his Passion, Death and Buriall; and make your bodies fitt Sepulchers for the body of our Lord; & with your mindes render vnto him praise, and thanksgiuings: and to be short, being inflamed with the loue of him, who gaue himselfe wholly for you, you may likewise imploy your selues wholly in his seruice, and the helpe of your neighbours. To conclude, I pray you that in recompence of this my Labour, yee will vouchsafe to offer vp your prayers to our Blessed Saniour for mee, that by his grace I may bee partaker of those benefites, whic^h by his Death and Passion hee hath purchased for vs.

Farwell.

Your Seruant in Christ.
Francis Costerus.

*francis northerton
her book*



IHS.

Of the Passion of our Lord.

The first Meditation of
his going out of the house
from supper.

*The Hymne being said Iesus
went forth beyond the torrent
Cedron according to his cust-
ome, and his disciples followed
him.*

CH RIST beganne his
passion first from pray-
er : Secondly from his
going out of the place
of supper, both because hee
would not be apprehended as
an eater & drinker, but as one

B

praying

I

Mat. 26.

Mar. 14.

Luc. 22.

Ioan. 18.

praying vnto God, and the
patrone of man-kinde, and al-
so because his Host with
whom he supped should sust-
aine no dammage by his pas-
sion, which ought to profite
all men and to hurt none.

2 Reg. 15.

Thirdly, he went beyond the
torrent *Cedron*, by which way
in old time *Dauid* fled from
his sonne *Absolon*: A torrent
in the holy Scriptures signifi-
eth the incōmodious things
of this life, as in this place,

Psal. 125

*My soule hath passed the tor-
rent*: all which calamities be-
ing very great, our Sauiour o-
uercame with exceeding con-
stancy of minde. Fourthly, he
went into the Mount *Oliuet*:
Mount signifieth excellency,
and Oliue Charity. Heere do

thou

thou consider that Christ beganne his passion with great, earnest, and seruent prayer, with much cōstancy of mind, and exceeding charitie, in which vertues he was well exercised, as appeareth by these wordes (*according to his custome.*) He inuiteth thee likewise to the same vertues when he caried his Apostles with him : For except thou beest diligent in prayer, except thou auoydest the perils of euil occasions, except thou makest a resolute purpose, except thou beest enflamed with the loue of God, and, to bee briefe, except thou doest diligently vse vertues, thou shalt neuer ouercome thy temptations. Follow then our Lord

with his Apostles, and pray him that he neuer leaue nor forsake thee.

Mat. 26.

Mar. 14.

Then he said to his Disciples all yee shall suffer scandall in me in this night. For it is written, I will strike the Shepheard and the Sheepe of the flocke shalbe scattered: but after I shall rise againe I will goe before you into Galilee.

Christ in his passion tooke the beginning of his griefes from his Disciples, who seeking to saue themselves by flight, did all either wauer in faith, or openly deny our Lord: Consider euery word, (*All*) First not one shall stand for me, (*yee*) Secondly, whome I haue bestowed so many benefites vpon,

on, & loued so dearely (*shall suffer scandall*) that is, shall sinne being estranged from me, and none of you in this time of my passion shall bee free from sinne: yee shall suffer scandal, but I will not giue it (*in me*) of whose wordes and deedes after the sight of so many miracles ye can iustly take no manner of offence: (*in this night*) that is, by and by, or in the night of ignorance. Now call thy wits vnto thee, and marke whether these same things may not happen vnto thee, I say, vnto thee, on whome God hath bestow'd so many good things at whose counsailes & deedes neuerthelesse thou takest offence, for that trouble of thy

vicious minde in aduersity is referred vnto Christ our lord, who either sendeth them, or at the least permitteth them. But such kinde of scandall riseth alwaies in the night, that is, from thy blindnesse; for if thou wouldest all at once looke vpon the benefites receaued at Gods hands, & the rewards prepared for thee, and the euills which thou hast committed, thou wouldest resolute in thy minde neuer to be moued with any aduersity. Consider heere the cause of thy offence and scandall, I say, thine owne euil and troubled will, and pray vnto God; that he will lighten thy darknesse, because thou hast neuer any iust cause of anger & discontent.

tent: Christ promisethe that he will goe before them into *Galilee*, in which promise hee declareth his owne goodnes, who neuer foretelleth any afflictions, without hope of consolation. Admire heere the benignity of Christ, and pray him that he neuer suffer thee to be tempted aboue thy power, but that he will encrease his grace in thy temptation, that thou maist be able to sustaine it.

And Peter answering said unto him, although all shall be scandalized in thee I will neuer be scandalized: Iesus said unto him Amen, I say unto thee, O Peter, that in this night before the Cocke shall twise gine forth his voyce, thou shalt deny me

Mat. 26.
Mar. 14.

*thrife : Peter said vnto him,
although it behoued me to dye
with thee I will not deny thee :
and al the disciples said the like.*

THe Apostles after the
Cōmunion of the body
of our Lord had made a firme
resolution to liue well, and
were feruent, and followed
Christ, as thou often times, es-
pecially after the receauing
of the holy Eucharist dost se-
riously resolue to amend thy
life, but in time of conso-
lation thou must also thinke
of the time of desolation, and
of the expectation of contra-
ry things, least thou shouldst
desist from prayer through
vain confidence; resolue ther-
fore to doe well, but before
God, & praying for his helpe,
be

be vigilant and obserue all
thine owne actions; be not
rash nor negligent, for if the
prince of the Apostles did slip
being the foundation & rock
of the Church, who spake
confidently out of his loue
and charity, how can he stand
that through pride and ambi-
tion, or for some other cause
hath too much confidence in
him selfe, & that doth seldom
resolue to amend his life, nor
set God before his eyes ?
Contemplate heere also that
the sorrow of Christ was not
small, to leaue his Disciples
whome he loued so dearely,
troubled & sorrowfull for his
departure. This place is very
fytte to meditate vpon those
things which a man feeleth in

time of consolation, as quietnes of minde, ioy, illustration of the vnderstanding &c. And contrarywise on such things as he feeleth in time of desolation, as perturbatiō, sowrenesse, and darknesse of vnderstanding, to the end that he may in time of prosperity propose vnto him selfe such good things, as in aduersity he shall not change. Pray vnto Christ that hee neuer forsake thee in time of aduersity.



The

The second Meditation
of his entrie into the
Garden.

*Then came Iesus with them
into a village which is called
Gethsemani, where was a gar-
den, into which he entered and
his disciples.*

Mat. 26.
Mar. 14.
Ioan. 18.

BEhold the place where
Christ began his passion :
First neare vnto a village or
farme : Secondly, in *Gethse-
mani*, which signifieth a fatte
valley: Thirdly in the Garden:
For through sinne we got an
unclean village, that is, world-
ly and frayle things, which by
their own instinct and nature
slide down to the earth again,
and Christ would begin our
redēptiō from thence, whence
we were fallen through sinne.

Geth-

Gethsemani or the fatte valley as it doth rightly signifie the valley of mercy, so it doth plainly declare that the passiō of Christ had neede of great mercy and clemency, which changed this world being full of miseries, into a place flowing with mercy. Consider then that this world is like vnto a durty valley, in which is much durt and filch, with which men being polluted do forsake God, but to such men as follow Christ, this same world is like a shop of the mercies of God, & of our merites, in which so long as we liue mercie is offered abundantly, and such rewards gotten by good workes as neuer shall haue end: But it was a garden,

garden, wherein Christ prayed;
for *Adam* sinned in a garden,
& in a garden wee haue all of-
fended: For what is the world
but a little garden, pleasant to
behold, wherein diuers herbes
and faire flowers doe delight
the eyes, but not the minde:
All things which the world
admireth are buds & flowers,
which, as they take their be-
ginning from the earth, so in
a short time they wither a-
way: to be briefe, Christ cari-
ed his Disciples soorth to the
place of his passion, being the
last place to which he lead his
Apostles, that thou maist
knowe thereby that Christ
doth earnestly require of thee
that with great diligence and
study thou shouldst meditate
and

and imitate his passion. Pray vnto thy Lord that thou maist despise this world, which was all the cause of the passion of Christ.

Mat. 26.

Mar. 14.

Luc. 22.

Then he said vnto his Disciples, sit heere, whilst I goe yonder and pray, pray yee least yee enter into temptation.

CONSIDER, that if thou wilt not enter into temptation, that is, if thou wilt not be ouercome and swallowed vp by temptation, thou must sit downe and pray; but wee sit when we enioy quietnesse of minde, and that inward peace which true humiliry bringeth, (for he which sitteth humbleth his body that he may rest in quiet) we must pray, because by prayer victory is obtained

obtained aginst the Deuill,
and we must pray as long as
Christ prayeth for vs. Heere
againc consider thine owne
slouth and sluggishnes, which
art not touched in conscience
when as Christ is carefull for
thee how thou maist be saued,
and sitting at the right hand
of his Father prayeth still for
thee: To enter into tempta-
tion is, to be occupied and
drowned in wickednesse both
inwardly & outwardly; for he
which is ouercome by tēptati-
on hath neither inward peace,
nor cā enioy any true outward
comfort, where euery thing
oppresseth the minde, but no-
thing can satisfie it; whereup-
on also it followeth, that he
which in this world entereth
into

into temptation, shall in the next enter into Hell, euen as hee which in this world is in Gods fauour shall afterwards enter into the ioy of God.

Mar. 14.

And he tooke Peter, & Iames, and Iohn with him.

Mat. 17.
Mar. 9.

COnsider with what great griefe our sorrowful lord left his other sorrowfull Disciples, he tooke these three for his companions with him, that he might open his heaviness vnto them, who onely amongst all his disciples sawe his glory in the Mount *Thabor*, and who were present at the wonderfull myracle of the daughter of *Iayrus* the Arch-synagogue being rayfed vnto life, for by how much a man is more perfect, and neerer ioyned

ioyned vnto God, so much
the more he feeleth the force
of the passion of our Lord in
himselfe, as Saint *Paul* confes-
seth of himselfe : Consider
therfore what manner of men
these were whome Christ
chose for his companions,
Peter the Pastor of the
Church, *Iohn* a Virgine, who
afterwards should be the kee-
per of the Virgin his Mother,
and *Iames* the first Martyr of
the Apostles : That heereby
thou maist vnderstand that
nothing doth so much lighten
our cares, ease the labours of
any office, encourage vs to
chastity and to other vertues,
to be brieft, nothing helpeth
man so much in al his labours
vndertaken for Christs sake as
the

the memory of the passion of Christ: he tooke vnto him also his two Cosins, that thou maist see, to what dignities our Sauour exalterh his best friends, to wit, to suffer innumerable calamities in this life that hereafter they may haue the greater rewards in the life, to come. Doe thou desire rather to be afflicted in this world for thy sinnes, then after thy death to be separated from Christ with euerlasting punishment.

**The third Meditation of
the great perplexitie of
Christ in the Garden.**

Mat. 26.

Mar. 14.

*And he began to feare, to
waxe weary, to be sorrowfull,
and to be sad.*

BE-

BEcauſe that ſinnes are
firſt committed in heart
before they be done in
worke, Chriſt would ſuffer
the ſorrowes of heart before
the paines of body, that thou
maiſt know that he was grie-
uouſly afflicted not onely in
body, but alſo in minde, and
there are foure principall
kindes of ſorrowes aſſigned
by the Euangelists, which
Chriſt admitted of his owne
will in the Garden, and retay-
ned them euen till his death :
The firſt was a certaine terror
and feare of the moſt grie-
uous paines now at hand, and
alſo of a moſt terrible death,
which nature alwaies abhor-
reth beyond meature, & alſo
of the ſinnes of all man-kinde
which

which he tooke vpon him in the Garden, and cloathed himselfe therewith as with a garment weaued of all kinde of filthinesse, with which in the person of all sinners he must suffer the seuerity of God. The second grieve was loathsomnesse, being weary of all things in this life, seing himselfe forsaken not onely of all men, but also of his heauenly Father. The third was sorrowfulnesse first, for the grieuous sins which the *Jewes* should commit in his death, and also for the small number of them which should be partakers of this his so great affliction, and likewise for the vnfaithfulnesse of thee and of other Christians, who by their blas-

blasphemous words and grievous finnes should shed and defile the most precious bloud which he was now ready to offer for them. The fourth was sadnesse, that is, a grievous trouble or anxiety of minde, when he sawe there was no meanes for him to escape: For of the one side the commaundement of his Father, and the great loue of man-kinde encouraged and pricked him forward; and on the other side nature feared and repugned. These foure affections Christ tooke vpon him, that he might prepare a medicine for sinners who are troubled with the like passions: For they which are not content with any estate liue
in

in continuall wearinesse and loathsomnesse; & they which are alwaies pricked in conscience liue in perpetual sorrow; and they which are troubled with the remembrance of death liue in continuall feare; and they passe their life in sadnesse and doubtfulnes which know that their sinnes shall be examined by the strict iudgment of Christ, which happeneth chiefly at the houre of death, when Christ our Iudge standeth at our doores. Doe thou pray vnto our Lord that those his afflictions may bring vnto thee fortitude, ioy, alacrity, and security.

Mat. 26.
Mar. 14.

And he said vnto them, my soule is sorrowfull euen vnto death.

Let

L Et vs weigh euery word wisely: for he doth not say, my soule is fearefull, or I am weary of life, or my soule is doubtfull, least; he should seeme to goe to his passion rather against his will, then willingly: but he saith (*it is sorrowfull*) not onely for the sundry causes of sorrowe, but that therby he might shew that he was very man that suffered. (*my soule*) he doth not say I am sorrowfull, because his wil reioyced and was desirous to dye, but, my soule, that is my nature, which neuer moued his will. Againe, (*my soule*) that is, grieve hath inwardly entered into my soule; least perhappes you might thinke through the continuall contem-

templation of his diuine nature, that he felt no grieſe in his ſoule. (*Euen vnto death*) that is, either becauſe that ſorrowe continued vntill his death, and no longer, or elſe becauſe it was ſo vehement that mans nature could endure no more without perill of death. Pray vnto our Lord that this his ſorrowe may bring life vnto thy ſoule.

Mat. 26.

Mar. 14.

Luc. 22.

Stay yee heere and watch with me, and he was drawne away from them, and he went as farre as the caſt of a ſtone.

CONſider firſt what euery one muſt doe in his troubles, to wit, he muſt ſtay, that is, expect patiently, and hee muſt watch, that is, he muſt be carefull that no euill happen
vnto

vnto him; for to an vnquiet & troubled man many vicious and euil things are suggested. Consider secondly how vn-willingly Christ left his disciples. For this worde (*drawne away*) describeth a violent pulling, and going, hee went not farre, but (*as farre as the cast of a stone*) like as mothers are wont to goe a little way from their young children, when they teach them to goe, so as they may catch them againe, when they are ready to fall. All these thinges declare the loue of Christ, & his greeuous inward sorrowes, by which hee was moued to pray vnto his Father, that he might haue some comfort from him. Bee thou moued with the sor-
C rowes

rowes of Christ thy Lord,
who was forsaken of all men,
& because he loueth nothing
better then to bee with thee,
apply all thy endeaours, that
he may alwaies remaine with
thee.

The fourth Meditation
of the first prayer
of Christ.

*And kneeling downe hee fell
on his face vpon the ground, and
prayed, if it might bee, that, that
houre might passe from him:
Saying, O my Father, if it may
bee, let this cup passe from me:
but yet not as I will, but as thou
wilt.*

Mar. 26.

Mar. 14.

Luc. 22.

Consider first the cere-
mony which Christ vs-
ed in this praier: For he
kneeled downe on the
ground,

ground, as one guilty of death
for thy sinnes; hee fell down
vpon the earth, prostrating
himselſe to be sacrificed for
thy ſaluation, & representing
(whose person hee had now
taken vpon him) the most ab-
iect estate of sinners, who as
they are vnworthy to looke
vp to Heauen, so lying vpon
the earth with the weight of
their sinnes, they are worthy
to bee troden & trampled vpon
by all men. Consider ſe-
condly his wonderfull affe-
ction in this prayer, and the
force of euery worde, (*My*
Father) that is, I am thy Son,
that muſt ſuffer moſt bitter
paines for moſt vilde men: O
father, wilt thou not ſpare me
thy only begotten Sonne? (*If*

it may bee) hee vnderstandeth that sauing Gods iustice, there was no other meanes left for the redeeming of man-kinde, but onely by the death of the sonne of God. Consider heere in thy minde the loue of God, who spared not his own Son, that he might spare thee. (*Let passe from me*) This prayer was to escape so cruell a kinde of death. Yet in these wordes there lyeth hidden some secret meaning, as if hee should say, I would not that this affliction should remaine in mee, but that the fruit thereof may passe vnto all Christians: I will drinke, and they shall bee satisfied. (*This cup*) he calleth his passiō a cup, as that which containeth the cause of all our ioy.

ioy. And euen as those torments made Christ as it were drūken with ſ greatnes of his loue, ſo all iuſt men are made drunk with ſ heat of the loue of God throgħ the mediatiō & merite of ſ paſſiō of Chriſt. In this place wee may call to minde the quallities of excellent wine, when men drinke plentifully therof: for by wine the inward partes of man are warmed, it maketh men merry, it cauſeth ſleep, it liſteth vp the heart, it maketh men eloquēt, & it is drūken with eaſe and pleaſure: Apply all theſe things to ſ paſſiō of our Lord, which Chriſt begā with great charity, ſuſtained with cheerfulnes, & as one beſides himſelfe became fooliſhnes to

the Gentiles, & scandall to the Jewes, and so his charity was not onely diminished by his paines (as in men it often hapneth,) but rather inflamed, euen as stones by rubbing wax hotte : And to be brieffe, our Lord was laid asleep in death. If thou, when thou sufferest any thing for Christs sake, dost feele the like affections in thy selfe : be thou assured that the passion of Christ shall bring much profit vnto thee. Consider thirdly the forsaking his owne will in so hard a case, and offer thyselfe ready for all thinges, and desire of God to graunt thee a will indifferent in all occasions.

Mat. 26.

Mar. 14.

Luc. 22.

*And when he was risen, from
his prayers, hee came to his disci-
ples,*

ciples, and found them sleeping, and hee said to Peter, Simon, sleepest thou? couldst thou not watch one houre with mee?

Consider first: Christ was troubled, & his disciples slept, the Church suffereth, and wee grieue not therat. Thou also how slack art thou oftentimes in the seruice of God. Se how earnest in thy priuate busines. Consider secondly that after a short prayer, our Lord rose presently vp, as if for griefe of minde hee could not stay long in one place, desirous to haue some comfort, sometimes of his Father, and sometimes from his disciples. Euery word spoken vnto *Peter* hath force: (*Simon*) hee saith not, *Peter*, which newe
C 5 name

name signifieth constancy, but *Simon*, his auntient name: So in euery Christian may bee found a new name of the sons of God, with which being indued they sinne not; and a name of nature, by which they are accounted frayle men, and subiect to many vices. (*Doeſt thou sleepe?*) *Peter* is reprehended, not for any great fault, but because he slept: and belieue thou, that God valueth much the least faultes, which thou dost commit. (*Couldſt thou not?*) he teacheth vs to labour, & be diligent in doing good works though they be hard, seeing that temptations, infirmity of nature, and such like, which wee pretend for excuses, shall

shall not excuse vs. (*Our how-
er*) he toucheth the short-
nesse of time, wherein wee
must labour: And where he
saith (*watch*) he sheweth the
easinesse of the seruice of
God, in which is onely re-
quired of thee, that thou shalt
watch, that is, that thou beest
watchfull in all thy actions,
to wit, that in all thy senses
thou beest careful, and watch-
full, least the Deuill creepe
into thy minde: (*with me*) that
is, not alone, but hauing
me for thy guide. Heere exa-
mine thy conscience what he-
therto thou hast done for
Christ, and what labours thou
hast taken for the world, and
now at the least referre all
things to the glory of God,

C 5 which

which thou doest for the world, and pray him that hee will be thy guide in thy spirituall warfare.

Mat. 26.

Mar. 14.

Luc. 22.

Why doe you sleepe? watch and pray, least ye enter into temptation, the spirit truly is ready, but the flesh is weake.

Consider first the sharpe Creprehension of the disciples after the admonition of *Peter*: for thou shalt not therefore be excused, because thou doest offend in imitation of thy Superior. Consider secondly that thou must watch & pray, for except thou doest worke with God, & God with thee, thou shalt doe nothing. Consider thirdly what that spirit is which is said to be ready, and how the flesh is weake; First, the

the spirite, that is the will of a good man is ready, & doth often apprehend very notable thinges. Secondly, y^e holy Spirit is prompt & ready, but men being allured by the pleasures of the flesh doe not alwaies follow and obey it. Thirdly, the euill spirit is alwaies busie and ready to hurt; but we are weake to make resistance. These things may worthily moue thee to watch and pray, for it is a matter of great moment not to bee deiected in time of aduersity. Pray vnto Christ to giue thee not only a ready and willing desire; but also power to effect, and to graunt vnto thee whatsoever he commandeth, & command what he will.

The

The fift Meditation of the second & third prayer of Christ.

Mat. 26.

Mar. 14

Luc 22.

He went away again the second time, & prayed the same speech, saying, Abba father all things are possible vnto thee: if thou wilt, transerre this cup from me, but yet not mine, but thy will be done.

CHRIST, acknowledgeth, that he hath not yet obtained that, which he prayed for, therefore he prayeth the second time: because thou shalt not be grieved, if thou art not heard by & by, which art neither so worthy a persō, nor so earnest a prayer, Marke euey word of this prayer, (*Abba pater*) that is, Father, father, which repititiō is a signe of a most vehement calling to him which is farre off. God truly

truly is farre off from sinners ;
wherefore wee must say with
*Dauid. (Out of the depth I haue
cryed vnto thee O Lord, O lord
heare my voyce :)* And because
Christ in this place did repre-
sent the person of all sinners,
which hee had now taken vp-
on him, knowe thou that our
heauēly Father is a louing Fa-
ther of all sinners , that when-
soeuer thou shalt fall into sin,
thou shalt not be dismayed
therewith. And he doth not a
little comfort vs, when he ad-
deth (*all things are possible vnto
thee*) for nothing is impossi-
ble or hard vnto God : & this
word (*if thou wilt*) doth expres
that God can easily helpe vs,
and that he needeth not to
work or labor, because by his
will

will only he can doe al things. And the reason why he will not, when we pray vnto him, is, because through his continuall loue towards vs, he guideth al things to our saluatiō. Now ioyne these three together (*Father*) which word importeth the loue of God: (*All things are possible*) whereby is declared his omnipotency: (*if thou wilt*) by which thou seest the easinesse to performe it, & thereby thou shalt take great cōfort of thy sorrowes: It is y^e surest way in all prayer to lay aside our owne will, for God wil guid thee much better according to his wil, when thou dost not interpose thine owne iudgment & senses. Pray therefore vnto God that he will direct

rect thee like vnto a plough
Oxe, without thine own will.

*And he came againe & found
them sleeping, for their eyes were
very heavy, and they knewe not
what to answeare him, and lea-
uing them he went away again.*

Mat. 26.

Mar. 14.

Consider first how often
Christ doth visite his Dis-
ciples, wherby he sheweth the
passing grieve of his minde,
who receiued no comfort by
his prayer, though hee prayed
with great affection, nor yet
could be refreshed by the pre-
sence of his Disciples, euen as
sicke folkes are wont to turne
this way, and that way to ease
their wearines. Consider se-
condly that Christ was neuer
so troubled with any occasi-
ons, no not now, whē he was
ready

ready to suffer, but that he alwaies thought vpon thy saluatiō: Yea & euen now, when he is in Heauen, hee hath his eyes alwayes bent fauorably towards thee. Cōsider thirdly how little man can doe without Christ, how soone he falleth a sleepe, how soone hee fainteth if Iesus depart neuer so little from him. Consider fourthly what it is to haue our eyes heauy, that is, when wee are not so apt & ready to meditate on diuine and heauenly thinges; by reason of earthly cares which hinder the mind: As the immoderate desire of honor & riches, ambition, the vanities of this world, & such like affections of the minde: Therefore thou must pray vnto
God

God to take from thee that
slouthfulnes & heauines, and
accōmodate thee to his owne
will. Cōsider fiftly how much
ashamed the Apostles were,
who being admonished now
the second time, could not yet
contain themselues frō sleepe;
wherfore amongst themselues
they did carefully both ac-
cuse, and excuse their own in-
firmity: Note also this, (*they
did not knowe, what they should
answere vnto him.*) For if the
Apostles themselues, being
men excellling others in sanc-
tity, & holines of life, in a mat-
ter of no great fault, wherein
they might haue aleaged their
owne frailty, were so sorrow-
full, & knew not to answe-
re: what answer wilt thou giue to
Al-

Almighty God, when thou shalt be cyted before him for matters of great moment, and many grievous sinnes shall be objected against thee, which thou hast committed, not only by frailty, but also craftily & maliciously. Consider sixtly that our Lord did not complaine, that hee was left alone in prayer and labor: Because thou shouldest resolue not to be grieued, if at any time thou beest inforced to take great paines, whilst others bee idle. And pray vnto our Lord, that hee will stirre thee vp, when thou art slouthfull.

Mat. 26.

And hee prayed the third time, & prayed the same speech, saying, O my Father, if this cup cannot passe from me, but that

*that I must drinke thereof, thy
will be done.*

Consider first that Christ
runneth againe to his Fa-
ther, and crauing still one and
the same thing is not heard.
This prayer comprehendeth
the wonderfull submission of
Christ, yeelding himselfe, and
all that he had into the hands
of his Father, taking it in no
euil part, that he was not hard.
Learne thou hereby not to be
troubled in thy minde, when
things succeed not according
to thy desire, when thou hast
done thy best endeauours.
Consider secondly the great
necessity that Christ should
suffer: For the eternall Father
would neuer haue suffered his
sonne to haue prayed so often
vnto

vnto him, if thy saluatiō might haue been gottē by any other meanes. Consider thirdly this māner of speaking (*if it canuot passe, except I drinke it*) for hee would be vnderstood; that all ſ benefit of our Lords passiō should passe vnto vs, who are the mēbers of his body, but as it were drawne through our mouth, that is, through Christ, who is our head. Moreouer as a potiō is bitter & vnſauory to the tast, yet very profitable for the mēbers of ſ body: So the dolours of Christ were bitter vnto him, and profitable vnto vs. And ſ passiō of Christ passeth vnto vs, partly because his merit is cōmunicated and imparted vnto vs, and partly because our tribulatiōs & labors are sanctified. Therefore so of.

ten as thou shalt suffer any aduersity, so oftē do thou think, that thou doest participate with the passiō of Christ. And pray him to mitigate thy miseries through his dolours, which hee indured.

The sixt Meditation of his agony, & bloody sweate.

And there appeared unto him an Angel frō heauen, cōforting him.

Luc. 22.

CONSIDER first, that though in Christ y diuine nature was ioyned with humane nature, into the same person; yet in this time of his passion hee tooke no comfort at all from thence. Consider secondly how great and grieuous those torments were, that man was not sufficient to mitigate them, but that it was necessary for an Angel to come from

Heauen. Cōsider thirdly what was y^e cause why Christ wold be comforted by an Angell; to wit, because he wold know to suffer with vs, when we are afflicted, and teach vs not to haue recourse to fraile & vain delights, such as are cōmonly drawn from creatures; but vn-to spirituall, angelicall, & heauenly things. Cōsider fourthly that God neuer forsaketh them, that trust in him. For although he doe not alwaies free vs from our troubles, yet he doth euer giue vs his grace and strength, that we may be able to beare them. Consider fiftly that Angells are alwaies present at our prayers, therefore thou must be carefull and diligent to worship them
being

being present, in a religious and comely manner, and pray vnto God according to the Psalme (*in the sight of Angells I will sing vnto thee.*) Consider sixtly how the Angell did comfort Christ; for he did it not by any inward comfort or grace, (because Christ admitted no comfort in all the time of his passion) but vsed some outward wordes, wherein hee propounded vnto him, both the absolute necessity of such bitter paines, and the great profite, that shall come thereby, and also the resolute will of his Father, & the oracles of the Prophets, &c. Consider seuenthly whether there bee any thing, wherein thou maiest comfort and confirme Christ,

Epiph: in
ancorato
& Haresi.
69.

Christ, and encourage him to doe something for thy sake : which will be effected, if he shall see thee behaue thy selfe well, & wisely to imploy the tallent, which he hath deliuered vnto thee, and that thou doe it indure thy labours courageously : For then hee will behold thee louingly & exalt thee to higher honour. In the meane time do thou pray vnto Christ, to comfort and instruct thee, not onely in outward words, but especially in inward vertue and wisdom.

Luc. 22.

And being in an agony, hee prayed longer.

THis agony was a certain inward struing, not of the flesh against the spirit, but of nature against Death : and
in

in all this bitter time Christ was to fight in three severall conflicts, and he was superiour in euery one. First with nature abhorring to dye so cruell a death: Secondly with the iustice of his Father, exacting grieuous punishment: Thirdly with the most cruell enemy of man-kinde. But hee began with the battel against nature, that thou mayest knowe how to behaue thy selfe in thy conflict for thy saluation: that is, that first of all thou must indeauour to subdue thy inclination. & to restraine thy desires, which being ouercome, thou shalt finde God pacified, and the Deuill will flye from thee. Consider first with what contention, & with how

D

great

great labour Christ thy Capitaine doth fight; and doest thou hope to bee saued without fight? Consider secondly that in this agony hee prayed longer, because thou must continue longest in prayer in time of affliction. Consider thirdly what that is, which he desired in his long praier? not that the cup might be taken from him (for hee had before vsed shorter wordes to that end) but, since he must needs suffer, that thou mightest obtain profite by his torments. Admire heere that excellent loue of Christ, who alone is y true comfort of Angels. Lament for thy sinnes which were the cause of his suffering, stirre vp also in thy selfe the other affections

fections of loue, confidence,
& cōmiseration, whereof this
place administreth aboūdant
cause.

*And his sweat was made like
droppes of bloud, running downe
to the ground.*

Luc. 22.

CONSIDER first by the qua-
lity and quantity of his
sweate the great grieve, of thy
Spouse, without which nei-
ther the bloud could issue
with the sweate, nor yet so
great plenty, as should fall
downe to the ground. Consi-
der secondly that our Lord
both began, & ended his pas-
sion with a prodigious effusiō
of bloud & water: That thou
shouldest knowe, that the di-
uine nature did bring this
chiefely vnto Christ, at that

time, that hee might the longer bee able to suffer those most bitter torments, which humane nature al alone could neuer haue indured. Consider thirdly that bloud issued out of euery part, both because euery member of the Church, of which number thou art one should lament the death of Christ; and also because euery Christian might gather one drop of his bloud, to wash away their sinnes, and also that thou mayest know, how liberally he offereth his bloud for thee, by as many fountaines, as hee hath members. Consider fourthly howe much this great effusion of bloud and water did weaken the most tender body of Christ. Consider

sider fiftly that it ranne down
vpon the earth, to take away
the sinnes of men, which are
adicted too much to the plea-
sures of the world. Consider
sixtly that the droppes ranne
downe vpon the ground, that
thou mayest vnderstand, that
thou must make haste, if thou
wilt bee partaker of this pre-
cious bloud, which no sooner
issueth forth, but that it run-
neth away most swiftly. There-
fore except in this life thou
doest gather, and lay vp some
of this bloud, it will all runne
away after thy death, so
as none will be

left
for thee.



The seauenth Meditation
of the cōming of *Judas*
with the Soldiours.

Mat. 26.

Mar. 14.

And he came the third time, and said vnto them, sleepe now, and rest, it sufficeth: the houre is come: Behold the Sonne of man shall bee deliuered into the handes of sinners, arise, let vs goe: behold he, that shall betray me, is hard by.

CONSIDER first that Christ hauing three times visited his Apostles, and found thē sleeping, did the first time reprehend them, the secōd time held his peace, and the third time bad them sleepe on: That thou mayest learne, first to beare with the infirmity of another; Secōdly to assent presently to diuine inspi-

inspirations; for if Christ perceiue that thou dost contemn his admonitions, hee will afterwards holde his peace, and more sparingly suggest these things, which tend to thy saluatiō. Thirdly that when thou hast begun any good worke, thou shouldest not wauer, nor change thy minde: for Christ after hee had subdued the inclination of nature, & had resolved euen against nature to dye, did not at any time after, shew any signe of sorrow, inconsistency, or doubt. Consider secondly that Christ framed himselfe to take a little rest or sleepe with his Disciples, but that could neither bee great, nor long, especially in a man so ouerwearied, & shortly af-

ter to be apprehended. Consider thirdly this word (*It suffereth*) as though he taught vs to vse a meane or measure in our rest and humaine comodities. Consider fourthly that this word (*behold*) is twice repeated because it was a strange thing that any man could be found, which would betray the Son of God & man. Consider fifthly (*Arise let vs goe.*) It is not enough for thee, if thou doest not sleep, when Gods glory is in hand; but thou must arise, goe forward, & preuent euils, & suffer all aduersities courageously for Gods cause. Heere shake off thy sleepe, and pray vnto God, to stirre thee vp effectually to labour for his names sake.

As

As hee was yet speaking, beholde Iudas one of the twelue came : And Iudas, which betrayed him, knewe the place, because Iesus had come thither often with his Disciples.

Mat. 26.
Ioan. 18

Consider first that *Iudas* had no neede to be warned to watch ; for it hapneth cōmonly, that when mischiefe is to be done, wicked men neuer sleepe. Consider secondly (*behold Iudas one of the twelue*) It is a strange thinge, that hee, who had receiued so great a benefite at Christ his hand, could euer come to that malice, and ingratitude, that hee would betray his Lord & benefactor. Thou mayest learne hereby not to trust in gifts freely bestowed vppon thee,

but how much the more God hath bestowed vpon thee, so much the more to feare, because God in the houre of death wil weigh all his guifts, as y^e Scripture here with great emphasis saith. (*Beho'd Iudas one of the twelue.*) Consider thirldly that an euill man feareth not to abuse good things as *Iudas* came to the place of the prayer of Christ to betray him: how much better had it bene for him to haue left his treasō, & to haue ioyned himselfe with Christ & his Apostles in prayer: Cōsider fourthly that y^e knowledg of many, yea of diuine things, shal not help a wicked man, but rather shall condemne him, euen as it did not help *Iudas* to haue known Christ,

Christ, and the time & place of the prayer of Christ, &c. In this place if thou doest consider thine owne ingratitude, who hauing receiued many good benefites, doest restore nothing but wickednes, thou wilt admire & detest thy selfe, & thou wilt pray vnto Christ not to suffer thee to perish with wicked *Iudas*.

Therefore Iudas, when he had receiued, his company & the ministers, from the Priests & Pharisees: hee came thith r with lanternes & torches, with swordes and stauces & armour, sent from the chiefe Priests & Seniors of the people, and hee, which was called Iudas, went before him.

Consider first what a great company of men assembled

*Ioan. 18.
Mat. 26.
Mar. 14.
Luc. 22.*

bled together to apprehend Christ: First a cōpany of *ŷ Gentils*, with their tribune, perhaps five hundred soldiours; then no small number of the ministers of *ŷ Jewes*, with some of the chiefe Priests, Seniors, and Magistrates of the people: there were therfore two companies, one of the *Gentils*, and another of the *Jewes*, armed with sundry weapons, & prepared to hurt: the ring-leader & captaine of all these was he (who was called *Iudas*) that is that famous *Iudas*, who was knowne to all those *Jewes* and *Gentils*. Cōsider secōdly what they talked among thēselues as they came, what mindes they bare towards Christ, & how they thirsted after his bloud.

Con.

Consider thirdly this tytle of *Iudas* (*who was called Iudas*) that is, he which a little before was knowne to the Disciples, and to good people, when by the commandement of Christ he distributed the almes, whē he wrought myracles, when he followed Christ, he is now renowned amongst knaues, and famous amongst theeues. Bethou carefull to celebrate thy name in Heauen, rather then in the world or in hell. Cōsider fourthly what a grief it was to Christ, to see him, who was one of the principall of y^e Church, to become chiefe amōg knaues : & do thou take heede, least by the like change of thy selfe, thou giuest him cause of sorrowe, by falling
from

from being the sonne of God
to be a slaue vnto the Deuill;
and pray with all thy heart,
that it neuer happē vnto thee.

**The eight Meditation of
the falling of the Iewes
to the earth.**

*Iesus therefore knowing all
things which should come vpon
him, went forward, and said,
whome seeke yee? they answered
him, Iesus of Nazareth.*

CHRIST went forward to
meet them, that he might
teach thee, first that he was
not ignorant of the practizes
of the wicked: Secondly that
he made hast to die of his own
free wil: Thirdly that he is rea-
dy to receiue a sinner, if he wil
reclaime himselfe. Wherefore
stirre

stirre vp thy selfe to the loue
of Christ: and offer thy selfe
wholy vnto him, who yeilded
himselſe cheerefully into his
enemies hands for thy sake.
(*whom seeke yee?*) as if he shoul-
d say, cōsider I pray ye whom
ye seeke, a iust & innocēt man,
who hath vsed to doe euery
man good, & to hurt no man,
who for your saluation de-
scended down from heauen, &
who at last shall come to be
iudge ouer all creatures. Doe
thou consider these things,
whensocuer thou shalt be tēp-
ted to offend God. For as the
blessed Apostle St. Paul saith:
By sinning the son of God is trod-
den vpon, & ignominiously vsed.
(*Iesus of Nazareth*) they
knew not that he was present,
for

Heb. 10.

for they did not say we seeke thee, but *Iesus of Nazareth*. Note that for thee Iesus is sought for, to be put to death, that is, a Saviour, and, of *Nazareth*, that is flourishing and adorned with all vertue, for none else by his death could deliuer thee from the flames of hell fire: Therefore in all thy necessity thou must seeke for him, and pray him that thou maiest not seeke him to his shame and death, but to thine owne saluation, and in seeking thou maist finde him, and hauing found him, thou maiest alwaies keepe him.

Ioan. 18.

Iesus answered them: I am he: and Iudas, who betrayed him, stood with them: Therefore as he said vnto them I am he, they

*they went backward, and fell
upon the ground.*

CONSIDER first the power
of Christ, ouerthrowing a
whole company by his worde
onely. His wrath therefore is
to bee feared, when hee shall
come to Iudge, which shew-
ed so great power being rea-
dy to suffer. Learne hereby to
steeme much the worde of
God, which bringeth saluatiō
to the belieuer, & perditio to ſ
incredulous. Cōsider second-
ly the miserable change of *Is-
das*, who a little before sate at
our Lords table with the Apo-
stles, & is now ouerthrown a-
mongst ſ wicked: For neither
shall the dignity of thy order,
or religiō excuse thee, nor the
goodnes of others defēd thee,
nor

Mat. 26.
Ioan. 18

nor the piety of thy former life profite thee, whensoever thou shalt forsake Christ, and follow his enemies and sinne. Consider thirdly, that one and the same word is a comfort to the good, and a terror to the wicked: This word (*I am he*) did comfort the Apostles sayling on the sea, prouoked the Pharisees to watch, and heere ouerthrewe the armed men. Thou therefore, if thou beest good land, wilt receiue the word of God with plentiful fruit; but if thou beest naught, thou wilt take hurt by the best seede. Consider fourthly, the difference betweene the ruine of wicked men, and the fall of the iust: the wicked man falleth back, & not vpon his face because

because when he suddenly
goeth out of this life, he fal-
leth shamefully vpon thinges
which he seeth not, and vnto
punishments, which he was
ignorant of: For to fall vpon
the face, is to acknowledge
our sins in this life, & by pen-
nance to lament them: The
wicked man falleth backward
because he becommeth worse
by that, which should amend
him, that euen against his will
he shal be compelled to looke
vp to heauen. Do thou admire
the goodnesse of Christ, who
by so many meanes sought
the saluation of his enemies;
and pray him that he will so
strike thy heart with his word
that falling vpo thy face thou
maiest by humility reconcile
the

D. Greg.
lib. 3 l.
Mora, ca:
18. & ho.
9. in Eze-
chielem.

the Maieſty of God, who is offended with thy ſinnes.

Therefore hee asked them againe: whom ſeeke yee? they ſay vnto him, Ieſus of Nazareth: he ſaith vnto them: i haue told you that I am hee: If therefore yee ſeeke mee, ſuffer theſe men to goe away, that the Speech may bee fulfilled, which ſaide: Becauſe, whome thou gaueſt vnto mee; I haue not loſt any of them.

CONſider firſt the malice of the wicked, which is pacified, neither with ſweetnes, nor punniſhment. For the blindneſſe of indurate malice doth increaſe: as in theſe men who being taught & admoniſhed who Chriſt was, did not yet acknowledge him: For they answered not, wee ſeeke thee,

thee, but, speaking as it were
of another, they saide *Iesus* of
Nazareth. Consider secondly
ſ great care, which Christ had
of his people, of whome in so
great perils he was more care-
ful, thē of himselfe. This is the
perfect loue of our neighbors
to helpe them though it be to
our own losse. Thirdly if in so
great aduersity he had care of
a few Apostles, wil he not now
being free frō all perils, & qui-
et, be careful in heauen for his
only beloued spouse ſ whole
Church? Yes verily he is care-
full & desirous to helpe euery
particular mēber thereof. This
place is full of comfort, to cō-
sider that our Lord thinketh
on thee. Consider fourthly
how our Lord doth glory in
this, that hee had not lost any

any of his Disciples. In like manner how much cause of ioy maiest thou conceaue, if no man be the worse by thy words, example, or negligence; but thou hast rather gayned, and preserued many. Lastly pray thou vnto Christ, that hee will neuer cease to haue care ouer thee.

**The ninth Meditation of
the kisse of *Iudas*.**

Mat. 26.

Mar. 14.

And the Traytor had giuen them a signe, saying, whome soeuer I shall kisse, that is he, hold him, and carie him warily.

THe great name of an Apostle wherewith *Iudas* was honoured, is now turned into the name of a Traytor, and so this name, *Iudas*, which amongst

amongst the ancient *Israelites* was most honourable, is become through detestation of that sinne almost ignominious amongst Christians. This is the fruite of sinne, that good men auoyd all conuersation with the wicked. Consider the carefull diligence of this traytor, who least he should not haue his money, taught them the way how to apprehend him, and also how to keepe him, and so of a maister of vertue, he became a maister of iniquity : He was before sent, for the conuersion of people, now he teacheth others to destroy the Author of life. Thou doest learne heere by the qualitie of sinne, which resteth not in this, to make a
man

man a sinner, but proceedeth further, to make him also a teacher of wickednesse. Pray thou vnto God, that he neuer suffer thee to be drawne from him, least thou fall into sinne like *Iudas*.

Luc. 22.

Mat. 26.

Mar. 14.

Iudas went before them, and drew neare, that hee might kisse him, and comming presently hee said, haile Rabbi : & he kissed him.

HEere admire the goodnesse of Christ, who admitted him to kisse him, who hee knew to be a traytor. Neither do thou flatter thy selfe, if thou beest called into Religion, or by Gods permission exalted to diuine misteryes, Ecclesiasticall offices, or Holy functions & dignityes; because

cause Christ doth suffer thee,
as hee suffered the kisse of *Ju-
das*. It seemeth that the A-
postles vsed to kisse Christ,
when they came from any
strange place: For otherwise
Judas wold not haue dared to
doe it, & Christ obiected vnto
the Pharisee, saying (*thou hast
not given mee a kisse.*) Heere
thou mayest learne the facili-
ty of Christ in admitting sin-
ners, and his great desire to
bee with the sonnes of men.
Come therefore with great
confidence, for hee will neuer
reieect thee, who addmitted
a traytor. Secondly doe all
things sincerely, for he betrai-
eth Christ with a kisse, which
vnder pretence of holynesse
deceiueth his neighbours;

Luc. 7.

E

and

and hee which receiueth the body of our Lord in the Eucharist, with an vnclean heart, is guilty of the body & bloud of our Lord, which hee putteth into the fowle sinke of his naughty conscience.

Mat. 26.

Luc. 22.

And Iesus saide to him : Friend wherfore art thou come ? O Iudas , doest thou betray the Sonne of man with a kisse?

MArke euery worde, (*Friend.*) First hitherto thou hast beene a friend : Secondly thou comcest in the habite of a Friend, offering a kisse, a token of loue: Thirdly I doe not hate thee, but offer thee reconciliatiō, & am ready to shed my bloud & to offer my death also for thy sake, which I must now suffer, if thou

thou thy selfe wilt. I desire not that thou shouldst deliuer me out of the handes of these Iewes for I am borne to that end to suffer death, but that thou shouldest repent thee, of this thy great sinne, & returne into grace and fauour. (*Wherefore art thou come.*) First I am not ignorant with what mind thou art come hither, I haue searched already into the bottome of thy heart: returne againe therefore vnto thy selfe, for I thy Iudge am not ignorant of thy fraude. Thou wretch, whither art thou fallen? Late an Apostle nowe a traytor; of late a principal pillar of the Church, now chiefest amongst Thieues: behold thine owne basenes, & now at

least repent thee of thy fault. (*Judas*) If thou likest not thy name of a friend, because thou wilt not be a friend, yet heare me calling thee in my accustomed manner. Secondly remember thy ancient parents, *Judas* the Patriarch, and *Judas Machabews*, from whose manners thou doest degenerate. (*The Son of man*) him who is admirably the son of man, begottē in heauen by his only Father, & borne in earth by his onely mother, who did neuer any euill vnto thee, but laboured three & thirty whole yeares for thy sake, & is now ready to dye for thee: what cause haue I giuen thee, that thou shouldest betray mee an innocent? (*with a kisse*) thou doest abuse y signe of peace, & turne it to

a marke of treason; as *Ioab* in times past kissing *Amasa*, killed him. Thou knowest, that nothing is more deare to me, then to be ioined in firme loue with thee, & doest thou conuert this coniunction of loue to my death? (*dost thou betray*) doest thou giue me to them, that hate me deadly, which will doe me all māner of hurt, & which will neuer be satisfied with my miseries? Admire in al these things the benignity of Christ & imitate it: suffer with thy Lord, who suffered so many indignities by his seruant, on whō he had bestowed so many benefits, and neuer hurt him in any thing; & cōsidering what, & how effectually he spake for the cōuer-

of the wicked traytor, thou mayst be assured he will neuer forsake thee, if thou comest vnto him with a contrite hart. Pray therefore to Christ, that he wil remaine thy friend, and giue thee grace to suffer al iniuries patiently, and to loue them, that offer any vnto thee.

**The tenth Meditation of
the care of *Malchus* be-
ing cut off**

Luc. 22.
Mat. 26.
Ioan. 18.

They which were about him, seeing what wou'd come, saide vnto him : Lord if wee strike in the sword? & behold one of those standers by, which were with Iesus, Simō Peter, drew his sword, and striking the seruant of the chiefe Priest, cut of his right eare, & the name of the seruant was Malchus.

CON-

Consider first : the seruor
of the Disciples, who be-
ing but a few in number, fear-
ed not to oppose themselues
against two companies; and
to aduenture present danger
in defence of their Lord : that
thou spare not thy selfe when
soever Christ his cause shalbe
handling. Secondly: (*And be-
hold,*) a new thing that the A-
posile of our Lord should vse
his sword: Christ taught mild-
nesse, not fight, which neuer-
thelesse is to bee vnderta-
ken, when Gods glory is in
danger. Thirdly *Peter* the
chiefe of the apostles drew his
sworde, whose office is to cut
off the rotten mēbers frō the
body of the Church with his
spirituall sword. Fourthly, he

cut of the right eare, because all which are excommunicated by *Peter*, are excluded from the diuine premises of heavenly things, & they keep y^e left eare with which after the pleasures of this life, they may heare the maledictiō of y^e seuerer Iudge. Fifthly : (*Malchus*) (which name signifieth King) is the seruant of the wicked Priest : for they which in this world are delighted with vain tytles of honours, are indeede the bondslaues to vices. Consider sixthly the power of Christs word (*suffer these men to goe away :*) For by the power thereof all that great cōpany of men did his disciples no hurt at all. Consider seauenthly the goodnes of Christ, who would not suffer *Peter* to doe any more

harm, least by his passiō which ought to profit all men, hee should seem to haue hurt some mā. Pray thou vnto christ neuer to depriue thee frō ſy hearing of heauēly things, nor to shut thy eares against good things, but rather to open the eares of thy heart, that thou beng deafe to the babling of wicked men, maist heare what our Lord shal say vnto thee.

And Iesus answering said, suffer now: Then Iesus said vnto Peter, put thy sword into thy scabbard: For all which take the sword shall perish with the sword:

Luc 22.

Mat. 26.

2. Doeſt thou thinke that I cannot aske my Father, and hee will giue me more then twelue legions of Angels? 3. The cup which my Father hath giuen vnto me, wilt

Ioan. 18

Ioan. 18.

thou not that I shall drinke it?
*Fourthly, how then shall the
Scriptures be fulfilled? because
so it must be done.*

CONSIDER, first (*suffer now*)
that is, it is enough, pro-
ceede no further with thy
sword and defence. He doth
not reprehend the fact of *Pe-
ter*, but he saith it is enough,
that thou in thy defence and
in thy wrath maiest keepe a
meane: according to that, *Bee
angry, and sinne not*: Secondly
consider these foure reasons,
by which he admonished *Pe-
ter* not to goe about to hinder
his passion. Thou maist learne
heereby the willingnesse of
Christ to suffer, who vsed so
many reasons that he might
be permitted to suffer. But
thou

thou doest auoyd all troubles
for Christs sake, & seekest out
all reasons that thou maist suf-
fer nothing. Thirdly (*which
shal take the sword*) that is, they
which by their own authority
shall vse the sword, not recei-
uing it from God, deserue by
the law to be put to death; and
although they escape \bar{y} sword
of men in this world, yet they
shall perish with that sword
which keepeth the entry into
Paradise: Learne to leaue all
reuenge vnto God. Fourthly
consider \bar{y} great multitude of
Angells, which are alwaies
ready to helpe good men,
that thou maist learne to trust
in God, which hath assigned
so many Angells to haue care
ouer thee: For *Helizares* had
experience

4 Reg. 6.

Iob. i.

experience in him selfe of that which Christ heere affirmeth of him selfe : Consider firstly (*the Cup which my Father hath given unto me:*) He calleth his passion a cup, thereby diminishing rather then increasing the greatnes therof, that thou shouldest not lightly cōplaine of the grievousnes of thy miseries: He acknowledgeth that his father gaue it him; because thou shalt not ascribe thy afflictions to men or to deuills, but to God alone, which blessed *Iob*, who was vexed both by deuills & men; *Our Lord hath given, our Lord hath taken away* & know that God doth not leaue to be a father, when wee doth afflict, but rather sheweth himselfe to be a Father,

ther, when he chastiseth. Sixtly
cōsider that the Scriptures are
fulfilled by y^e passiō of Christ,
& are likewise fulfilled by thy
passions: For *through many tri-
bulations we must enter into the
kingdome of God.* Giue thanks
to Christ, who with so ready
& so prepared a minde came
to his passiō for thy sake. Stirre
vp his loue in thee, & pray him
that he wil stir vp in thee a de-
sire to suffer for his name, and
that in all things, which shall
happen vnto thee, thou maist
finde out y^e reasons that it was
iust which thou didst suffer.

*And when he had touched
his eare, he healed it.*

Luc. 22.

Cōsider first, with what
great benignity Christ
cured the Eare of this
malepert

malepert Soldiour, and cruell enemy, whome he foresawe would be neuer the better for such a benefit, that thou maist learne to be readier to mercy, then to seuerity; and to doe good for euill, though thy aduersary deserue it not. Secondly the force of the touch of our Sauours hand, that thereby thou maist know the vertue of the body of Christ: For if the onely touch of his hand did restore his enemies eare, will not his whole body receiued in the Eucharist cure both the body & soule of his friend? Thirdly that Christ being ready to suffer, did heale the eare; for this is one of the chiefe frutes of the passion of our Lord, to make our soules capable

capable of the word of God,
& to cure them through Faith
and Sacraments. Therefore
God would admonish his e-
nemies by this his last miracle
before his death to open their
eares to heare the word of
God, and by hearing to lay a-
side all malice. To be brieft,
admire the bounty of God, &
pray him that he will shewe
thee the like mercy, for thy
innumerable finnes.

The eleventh Meditation
of the captiuitie of
our Lord.

In that howre Iesus said vnto Mat. 26.
the multitude, & to those, which Mar. 14.
came to him, the chiefe Priests,
the Magistrates of the people,
and the elders; yee went forth
as

Luc. 22.

as to a thiefe with swords and
staues to apprehēd me: I was dai-
ly with you in the Temple, & I
sate teaching, & you did not hold
me, nor stretch your hands agai-
nst me: But this is your houre, &
the power of darkenes: And all
this was done that the scriptures
of the Prophets might be fulfilled.

COnsider first what accōūt
was made of thy Lord, to
wit, as of a thiefe, for the sup-
pressing of whome there need-
ed so great an army Second-
ly how he shewed that he was
no thiefe, as he which had
hurt no man nor lyen hid like
a thiefe, but had done good,
and had taught nothing in se-
cret, but alwaies publiquely,
and called those men for wit-
nesses thereof whome he saw
stand

stand ready to be *y* officers for his death, therefore he admonisheth them to call to remembrance *y* doctrine which he had taught the, & to change their mindes; for they should finde nothing in it but holy, learned, & wholesome counsaile. Consider thirdly by what words he gaue his aduersaries power to rage against him, without which they could haue done nothing, and euery word hath his force: (*this is*) as if he said, you care onely for the present, & respect not the time to come, which is the property of sinners, not of iust men: (*houre*) all present time is short, all the pleasure of sinners passeth like an houre, also al *y* afflictio of the iust passeth away: (*your*) this

this short time is granted vnto you to doe euery thing either for your saluatiō or damnation : I say this precious time which after this life will not remaine, (*and the power of darknes*) that is to say a darke power, both because they deserue it through the darknesse of their sinnes, & also because they, which vse it, are carryed to the darknes of Hell, & also because darknes remaineth in the power of the wicked, and, to conclude, because power was giuen to the Deuils, the princes of darknesse to doe all mischief vnto Christ. Consider therfore the multitude of the paines of Christ, and their greatnes when it was permitted to wicked Spirits being pract.

practised & most ready in doing hurte, to persecute Christ by these his most willing ministers. Admire heere also this most willing permission of Christ, giue him thanks & offer thy selfe ready to indure al labours and torments, for his sake, & pray him that thy power may not bee in darknesse, but that all thy actions may be perfected with the light of faith and of his diuine grace.

Then came the company and Tribune, & the Ministers of the Jewes & laid hands vpon Iesus, and so they held & bound him.

Mat. 26.

Mar. 14.

Luc. 22.

CONSIDER first the wonderful insolency of these men in taking thy Lord, & thinke of the greatnes of their enuy, whereby they desired to doe
all

Acts. 22

Psal. 111

Psal. 16.

all mischief vnto Christ, and that our lord had giuen them power to satisfie their desires. The Apostle *Paul* was taken with great cruelty, pulled out of the Tēple by force; presētly beaten with their fittles, & almost killed with stripes, but it was nothing to this cruelty, which surpassed all cruelty: Consider the antient predictions of this his captiuitie: *Many clogs compassed me about, they tooke me as a Lyon prepared for his prey, casting me downe, they compassed me now about: they compassed me like Bees, and they burned like fire in the thornes: being pushed I was overthrowne, that I fell.* Secondly marke the words of the Euangelists: (a cōpany, the tribune & the Ministers)

sters) not a few, but the whole army laboured for this captivity, euery one went about something, (*they came*) they leaped with great violence as blessed *Gregory Nazianzene* affirmeth. (*Laid hands on him*) not onely apprehending him, but gricuously beating him. (*They held him*) as *St. Leo* saith, they pulled him hither & thither, (*and they bound him*) O how many cords were pulled, not by one, but by many, both because he should not escape, and also because being seene in such habit he might be iudged worthy of death by all men. These bands were due vnto thee for thy sinnes, & except thou beest partaker of them thou shalt bee bound with

In Christo patie-
re ser. 7.
de pas do-
mini.

with euerlasting chaynes in hell. Suffer then with thy lord, who was so cruelly bound for thy cause, and endeaour to be thankfull, and pray him that by this his captiuity hee will deliuer thee free frō al the power of the Deuill, and from all bonds of euill desires, which according to the Deuills will might drawe thee into any sinne, & restore thee to spirituall liberty, *that being deliuered out of the hand of thyemie thou maist serue him.*

Mat. 26.

Mar. 14.

Then all his Disciples leauing him fled: but a certaine young man did followe him, cloathed in linnen upon the bare: and they layd hold of him, but he leauing his linnen fled away naked from them.

Consider

Consider first, that heere are two things declared, whereby thou maist vnderstand the great fury & cruelty which was vsed in taking Christ, and carying him away: One was the flight of his most deare Disciples, who were stricken into so great a feare, that although they burned in loue with him, yet euery one of them fledd away: The other, that a young man in one of the next houses being moued with the tumult, rose out of his bed, couered onely with linnen, came forth to see what was done in the streete, whome they thinking to bee one of his Disciples, would haue apprehended, but he leauing his linnen, fled away naked.

ked, whereby thou maist gather what a clamor they made, as if their prey were now taken; and how much they raged and desired to hurt all them, which belonged vnto Christ: Consider secondly that Christ was forsaken by all his friends and followers, and cruelly carryed away by the hands of the wicked. Learne heereby not to trust in men which oftentimes in this life, and euer in death doe forsake all men; and pray thy Lord that he ne uer forsake thee; although thou beeest forsaken of al men, especially in the houre of thy death, when thou must goe into a strange countrye, without the company of any man with thee.

The

The twelſe Meditation of
the acts in *Annas* houſe,
and his ſending
to *Caiphas*.

*And they brought Ieſus firſt
to Annas, for he was father in
law to Caiphas, who was the
high Prieſt of that yeare: And
Caiphas was he, which gaue
counſaile to the Iewes: Becauſe
it is neceſſary that one man dye
for the people.*

Ioan. 7.

CONſider firſt that Chriſt
was brought to *Annas*,
either becauſe he ſhou-
ld be caried to his father
in law *Caiphas*, an old man,
which ſhould ſuccede & next
yeare in the high prieſthood,
and dwelling in the way to
the high Prieſts houſe, or elſe
for the traytor, to whome (as
F Saint

Lib. 11. in
Ioan. cap.
37.

Saint *Cyrill* saith) *Annas* was appointed by the Priestes to pay the reward of his treason, for the taking of our Lord. Behold thou the affections of euery man; the cruell ioy of this most wicked *Annas*, tryumphing that at the last his enemy was taken, the flattering congratulations of the Soldiours, the couetousnesse of *Indas* hauing now receiued his money, the modesty of Christ and his cheerefull minde to suffer for thee. Consider secondly that mention is here made of the counsaile which *Caiphas* gaue, for the putting of Christ to death; that it may be shewed that he prosecuted his death who first gaue the counsell of his death.

Secondly

Secondly that thou maist learn that al things which our Lord suffered in his passion, did not happen vnto him so much by humane counsaile, as by the will of God. For those words of the death of our Lord, although *Caiphas* vttered them out of a wicked minde, yet he spake them by the instinct of the holy Ghost, who vseth to apply the words of the wicked for the profit of the iust, & that he might teach thee, that God the Father inioyned, & God the Son tooke vpon him this cruell passion, only for the loue of mākinde, that thou again mightst be carried into ŷ loue of God with all thy heart & minde. Thirdly that thou maist know, that

God neuer forgetteth sinnes past, though perhappes they are out of thy minde. For all things are kept in memory, and an account shall be demanded at the houre of death.

Ioan. 18
Mat. 26.

And Annas sent him bound to Caiphas the high Priest, where the Scribes and Seniours were assembled.

Consider first, that Christ suffered many wrongs in the house of *Annas*, for this word (*hee sent him*) signifieth that he did not lightly suffer him to goe away, but that he made some stay: But search out with thy selfe what those things were: For blessed *Cyrell* saith, that the blowe was giuen him in the house of *Caiphas*, and many affirme that

that this word (*he ſent*) ſhould
be taken in ſ^y Hebrue for this
word (*he had ſent.*) Conſider
ſecondly what this word ſig-
nifieth (*bound:*) to wit, that
either he was newly bound, or
elſe that his former bōds were
not looſed, that he might bee
accounted & condemned as
guilty & worthy of bonds by ſ^y
iudgmēt of this graue mā: But
as the wicked Prieſt did take
no compaſſion vpon him that
was bound, ſo neither doeſt
thou take any pittie vpon thy
poore afflicted Neighbour,
nor yet vpon thy owne ſoule,
which is grieuouſly tyed with
the bondes of finnes. Con-
ſider thirdly this wearifome
journey, in which thy Lord
was cruelly drawne with
F 3 cords,

psal. 21.

with cordes, and whipped on
 with stripes, whether soeuer
 it pleased the wicked people
 to earye him. He walked in-
 decde the hard waies, that he
 might make the way to Heauē
 easie and plaine for thee, and
 that thou mightest goe in the
 way of y Cōmaundements of
 God without trouble. Cōsider
 fourthly, and enter with thy
 Lord into the counsaile of the
 wicked. Behold heere many
 Calues and fatte Bulls com-
 passing y most innocēt Lamb:
 (*the Scribes*) the Doctōrs of
 the Lawe: (*the Elders*) the
 Magistrates of the people :
 (*the Pharises*) the religious
 people of the lewes, being
 Gluttons, insolent, and cru-
 ell. Consent not thou to their
 counsaile.

counsaile, nor their deedes;
but take the poore out of the
hand of the mighty; that God
also may haue mercy vpon
thee in the day of thy trouble.

*And Simon Peter followed Ie-
sus a farre off, and another disci-
ple: and that disciple was known
to the high Priest, & entred with
Iesus into the high Priests court:
but Peter stood at the gate with-
out: Therefore the other disciple
who was known to the high Priest
went forth, & spake to the porter,
& brought in Peter euen into the
Court of the high Priest, & being
come in, the fire burning in the
middest of the Court, and they sit-
ting round about it, Peter was in
the midst of the, & sate with the
ministers as the fire, that he
might see the end, and warme
him selfe.*

F 4

Con-

Ioan. 18.

Mat. 26.

Mar. 14.

Luc. 22.

Consider first whether these flying Apostles went, being amazed with so great fury of the Soldiours, & now wauering and doubtfull in their beleefe of the diuinity of Christ. For who would beleeeue, that God should euer suffer such things especially if according to the receiued opinion of the *Iewes*, he thought that vertue shold be rewarded with temporall goods. Behold *Peter* following a far off, and louing more then the rest, tooke some courage vnto him, so as he doubted not to thrust himselfe into the cōpany of the Ministers, but yet fearefully and inconsistently, hoping that hee should not be knowne. Consider

sider secondly the other Disciple, either Saint *Iohn* as the common opinion is, the vnseperable companion of *Peter*, or else some secret Christian, a rich Citizen, who by reason of some acquaintance with the high Priest, did enter into the house, whilest *Peter*, as a poore and vnknowne man stayed without doores. For poore men are not admitted to come into the houses of great men, and if at any time they are permitted, it is accounted a great fauour to bee placed amongst their slaues. Bee not thou delighted with such a Court, neither thrust thy selfe into the company of wicked men: If necessity enforce thee, depart as soone as
F 5 thou

thou canst, least thy innocency be defiled with the familiarity of wicked mē. Consider thirdly, that *Peter* came not in directly, but through the fauour of a friend; and of a woman. Seeke thou therefore no honour by fauour or by the loue of women, nor yet by any vicious or fraudulent meanes, least, according to the example of *Peter*, thou mayest expect a most certain & assured downfall. Also if thou chancest to get honour lawfully, and art entred into the Bishops Pallace the direct way, doe not ioyne thy selfe with the wicked, nor followe their examples, but enter into thine owne heart, and set our Lord alwaies

alwaies before thine eyes,
who hath called thee to that
estate. Desire these things
of Christ, and pray vnto him
to drawe thee after him, and
not to forsake thee for euer.

**The 13. Meditation of
the blow in the house
of Chyphas.**

*Then the high Priest asked
Iesus of his Disciples and of his
Doctrin? Iesus said to him: I
haue spoken openly to the world, I
alwaies taught in the Synagogue
and in the Temple, whether all
the Iewes assemble, and in secret
I haue spoken nothing: Why ask
you mee? Aske them which
heard me, what I haue said vnto
them, behold these know, what I
haue spoken.*

Ioan. 18

Con-

COnsider first that when hitherto they had obserued nothing in all the life of Christ worthy of death, nor yet of bonds, the high Priest began with certaine fraudulent interrogations to draw something out of his answers, which might bee objected as a crime vnto him. For the offence of Christ was not the cause of these bondes, but the enuy of the *Iewes*, of which enuy the Scripture in the booke of *Wisdom* numbred fourteen causes. *Because hee is unprofitable for vs, &c.* Secondly hee asked him of his Doctrine, whether it differed not from *Moses*, and of his Disciples, with what minde hee had chosen them, what
Doct-

Doctrin he had taught them, and what mindes they carried to the Lawe. Heere inquire thou the Doctrin of Christ, that thou mayst follow it, and of his Disciples that thou mayest immitate their manners. Thirdly Christ answered boldly, nothing fearing the high Priest, nor that assembly of Noble-men; that thou shouldest not bee afraid in Gods cause. But hee held his peace concerning his Disciples, both because he could not commend them, (and accuse them hee would not) that thou shouldest neuer hurt any manns fame; praise, if thou canst, but if thou canst not, yet detract not; and also because the question of his Disciples

ciples was mixed with the question of his Doctrine, the answere whereunto satisfied the high Priest. Consider fourthly the purity of the doctrine of Christ, which our Lord propounded to bee examined by his enemies. (*I haue spoken openly*) Which is a signe of the purity of his Doctrine: (*To the world*) no man is barred from the hearing thereof: (*Nothing in secret*) nothing impure, which neede to hate or flye the light; For those things which I said in priuate: I would haue published to all men, & preached in all places. Consider fifthly that it was accounted a fault in the high Priest to be ignorant of those things, which Christ had taught

taught so openly. In the same manner many great and learned men will not goe to Sermons, either because they will not be pricked in conscience, or else because they are so ouerwhelmed with worldly cares, that they esteeme all things cōcerning their soules vnneccessary. Doe thou meditate continually vppon the wordes of our Lord, and pray him that hee will alwaies put thee in minde of his wordes.

When hee had spoken this, one of the seruants gaue a blowe to Iesus, saying : doest thou answer the high Priest so?

Ioan. 18.

Consider first that this blowe was giuen, both because these very Seruantes were

Ioan. 18.

were secretly pricked, which being sent to apprehend *Iesus*, returned home saying; *Neuer did man speake so*: And also of flattery, because it seemed not to be reuerently spoken to the high Priest: (*Why doe you aske me*) Proud and high minded men desire to bee dealt honorably withall, and will loose none of their titles; & yet they violate the name of God with many oathes, periuries, & blasphemies. Learne thou hereby that there are many ready to reuenge the wronges of rich and mighty men; but no man wil defend the cause of Christ and of the poore. Consider secondly the iniquity of this Iudgment, where euery one had power to hurt freely with

ap.

applause and allowance of the Iudges. Thirdly, that this blowe was of great cruelty, because particuler mention is made thereof aboue all other, being many in number, which our Lord had already receiued, and should afterwards suffer. Learne thou to beare patiently the admonitions of Christ, and of other men, and pray vnto God, that hee will neuer permit thee to commit any offence without reproofing thee, either by others or by thy owne conscience.

Iesus answered vnto him, if I haue spoken euill, beare witnes of the euill : but if well, why doest thou strike mee.

Ioan. 18.

Consider first that Christ, who had taught his Disciples

ciples to turne the other cheek to him, that had stricken them, did heere nothing repugnant to his owne Doctrin; both because he did not onely offer his cheek, but his whole body to bee whipped and nailed; and also because in this place hee did not complaine, hee offered no iniury againe, he made not any resistance, but taught him, that stricke him, and modestly referred him to his owne conscience. Secondly that our Lord would not altogether hold his peace, least he might seem to suffer something iustly for his owne offence, who suffered all thinges for our faults and nothing for his owne. Admire heere and imitate

tate the goodnes of our Lord,
who would not reuenge so
great a wrōg, neither in word
nor deed. And pray vnto him
for constancy and meeknes of
minde, that thou mayest bee
milde and humble of heart.

The 14. Meditation of
the denying of
Peter.

*And Peter sate abroade in
the Court below, whom when the
Mayd portresse of the high
Priest saw sitting at the light,
and warming him, & had beheld
him, shee said : And this man
was with him: & the mayd came
vnto him, saying : and art not
thou of the disciples of this man?
he said, I am not : and he denyed
before them all, saying : Woman*

Mat. 26.

Mar. 14.

Luc 22.

Ioan. 18.

I

I know not the man, neither doe I know, nor haue knowne, what thou sayest : And hee went forth before the court, and the Cocke crowed.

Consider first that whereas all the Apostles, (as our Lord had foresaid) had suffered scandall, yet onely *Peters* deniall is repeated by the Euangelists, and by all of them, both because it seemed so strange & incredible, that *Peter* could deny Christ, that this his sinne could not bee comprehended by the Euangelists themselves; and also because many men marke the faults of their superiours. And lastly considering that he who was the foundation of the Church did sinne, that thou shoul-

shouldest neither doubt, but that the other Disciples suffered scandall, nor yet presume of thine owne strength. For no man comitteth that sinne, which another would not do; if the guid be wanting, which created man. Consider secondly, when *Peter* denyed Christ? In the night, & when it was colde. If thou wilt not behold the light of truth, and conuert thy selfe wholly vnto Christ, in thine owne conscience, and if the loue of God and thy neighbour wax colde in thee, doubt not, but thou shalt fall into errors of faith, or into more grieuous offences. Consider thirdly, where he denyed? where Christ was taken & bound, in the company

pany of wicked men, in speaking with a woman : auoide these occasions if thou intendest to be holy. And although St. *Cyrill* affirmeth that St. *Peter* denied not Christ so much through feare of any hurt, which might happē vnto him, as through a kinde of loue, least hee should be thrust out of the house, & so deprived of his presence. Yet it is most certaine, that he committed a most grieuous sinne. Beware thou, least vnder any colour of deuotion or vertue, thou dost transgresse the law of God & of his Church. For euill is not to bee done that good may come therof. Cōsider fourthly that Christ is not denied by him onely, who saith that
Iesus

Iesus is not Christ, but also by him, who being christened denyeth himselfe to bee a Christian, and the Disciple of Christ, and this may bee done not onely in wordes, but also in deedes, by those which professe to know God, but in their deedes doe deny him. For doest thou thinke (saith Saint Bernard) that any man thinketh *Iesus* to bee the Son of God, who neither feareth his threatnings, nor is moued by his promises, nor obeyeth his commaundements, nor alloweth his counsells? How often then hast thou denied Christ, and yet hast not done penance with *Peter*. Fifthly *ȝ* Cocke crowed, but he being otherwise busied, obserued it not,

not, for our Lord did not yet looke vpon him. Bee thou at no time so ouerwhelmed with businesse or sinnes, but that thou alwaies attend the voice of God speaking in thee, and that thou mayest heare thy neighbour admonishing thee.

Mat. 26.

Mar. 14.

Luc. 22.

But hee going out of the gate, another Mayd saw him, & said to them, which were there: And this man was with Iesus of Nazareth, and another seeing him said: and thou art of them. But Peter said, O man, I am not, and hee denyed with an oath, for I do not knowe the man.

COnsider first how Peter burning in desire to see our Lord, who stood bound before the Councell in an inward and higher Chamber, did

did not goe out of the house,
but out of the lower roome, &
began to enquire somthing of
Christ: that thou maist deuise
and trie all waies & meanes to
inioy thy Lord in thy medita-
tions, & to obtain him through
the workes of vertue. Consi-
der secondly, that where the
deuill doth once get the victo-
rye, he doth at his returne rage
more cruelly, and wound more
deepely. First there came one
maide, and spake vnto *Peter*
somewhat modestly: Then
some other seruants came to
that Mayde, and at the last
a great number came together
and did as it were oppresse
him with their wordes: wher-
fore *Peter* at the first did onely
deny: Secondly he added an
oath:

Daniel. 7

oath : Thirdly he beganne to curse and blaspheme. Take thou heede therefore that the Deuill neuer ouercome thee; for he being once subdued by the death of Christ, is driuen away by resistance onely, according to that saying, *Resist the Deuill, and he will flye from you.* Consider thirdly the fall of *Peter* : First he presumed of himselfe : Secondly he slept in the Garden : Thirdly he left his fellowe Disciples : Fourthly he thrust himselfe into company amongst wicked men : Fifthly he denyed. Therefore the beginning of his fall was presumption, and the neglecting of the seruice of God.

And

ANd the space as it were of an houre being past, another affirmed, saying: *Verily and this man was with him; for he also is a Galilæan: Then they said unto him: Whether art thou one of his Disciples? he denyed and said. I am not, and they came which stood by, and said: Verily thou also art one of them, for thou also art a Galilæan, and thy speach doth make thee manifest: Then said one of the Seruants of the High Priest to him, his confin whose Eare Peter had cut off: Did not I see thee in the Garden with him? Then hee began to curse, to detest, and sweare, for I knowe not this man of whom yee speake: And forthwith as hee was yet speaking the*

Ioan. 18

Mat. 26.

Mar. 14.

Luc. 22.

Cocke crowed againe: And our Lord turned, and beheld Peter: And Peter remembred himselfe of the word of our Lord, as hee had said, that before the Cocke crowe twise, thou shalt deny me thrise, and Peter going out of doores wept bitterly.

Consider first, that when Peter was come againe to the fire, he beganne to speake more freely with the seruants, to the end that he might take away all suspicion from himselfe: For by his speach hee was iudged to bee a *Galilean*. Thou therefore who art the seruant of Christ take heede of familiarity with the wicked. Let thy communication bee of Heauenly things, as thou maiest perceiue the Apostles speeches

speeches were in the Acts of the Apostles, and by their Epistles : For he which is delighted with the vaine speeches of secular men, will easily be drawn to imitate their manners, and to be warmed with their fire, and intrapped with their delights. Secondly, *Peter* was knowne by his speech to bee the Disciple of Christ, and a *Galilean*. Doe thou likewise so gouerne thy selfe, that all men euen by thy outward cōuersatiō may know thee to be the follower of Christ, and a *Galilean*, that is, one flying from the worldly to a spirituall life, and aspiring to Heauen. Consider thirdly the benignity of Christ towards his seruants. He being oppressed with so

many miseries, did as it were forget himselfe, and take care of his Disciple: He restrayned him from sinning any deeper, and caused him after his third deniall to stay, beholding him, not with the eyes of his body (for that he could not doe, being in an vpper chamber, and compassed round about with officers) but turning to him with the inward beames of his mercy; with which he touched his heart, illuminated and mollified it. For the beholding of Christ doth illuminate the Conscience, that finnes may be knowne, even as the beames of the Sunne doe lighten a Chamber. Consider fourthly the order of his Conuersion: First the Cocke crowed:

crowed : Secondly our Lord beheld him : Thirdly *Peter* remembered the word of Iesus : Fourthly he went forth : Fifthly he wept bitterly : If Christ looke not vpon thee, the Cocke crowes in vaine. Doe thou therefore giue eare vnto the Preachers and Admonishers, as vnto Cockes; and pray that our Lord will turne vnto thee. Obserue the wordes which thou hearest: Flye all occasions of euill, and doe Pennaunce. Heere thou being a most grieuous sinner maiest haue great hope of pardon, seeing that the mercy of our Lord gaue so free pardon for this grieuous sinne, that Christ neuer objected it vnto *Peter*. But

thou who hast offended with *Peter*, goe not about to excuse thy selfe with *Adam*, but weep with *Peter*, who (as *St. Clement* witnesseth) did all his whole life time after the first crowing of the Cock rise vp to his prayers, and slept no more that night.

The 15. Meditation of the
false witnesses in the
house of Caiphaz.

Mat. 26.

Mar. 14.

BUt the chiefe Priests, and all the counsaile sought false witnes against *Iesus*, that they might put him to death, and they did not finde it, wheras many false witnesses were come in. For many spake false witnesse, and their testimonies were not conuenient. But at last came two false witnesses,

nesses, and rising up they gaue false witnesse against him; for we heard him speaking : I will destroy this Temple of God, made with hands, and after three dayes I will build another, not made with hands, and their testimony was not conuenient.

COnsider first when the high Priest could drawe nothing worthy of death from the wordes of Christ, then he asked the standers by, who had beene often at his Sermons, and euery one spake that, which they thought might helpe to condemne him, and were very earnest and desirous to finde out some capitall crime, according to that saying : They

Psal. 69

searched for iniquities, searching they fainted in their search, they invented counsailes which they could not establish. Consider secondly the purity of the life of thy Lord, which was so great, that it was hard to frame such a lye of him, as might carrye any colour of truth, euen by the testimonie of his aduersaries themselves. Learne thou first to accuse no man vniustly; For a DetraCTOR and false witnesse are bound to restitution of good name. Secondly to auoyd all lyes: For a Lye cannot please euen the wicked. Thirdly according to the example of Christ to lue in such order that the very enemies of Faith, may finde nothing in thy life to obieCT
against

against thee, but considering thee by thy good workes may glorifie God our Father.

Fourthly neuer to seeke out reasons against thy conscience to excuse thy sinne : For those testimonies are false, and not conuenient, whereby God is not deceiued, nor thy Conscience pacified, Consider thirdly these two false witnesses standing vp amongst the rest, whose testimonies are especially related, either because they were of greater moment, that by them thou mightest knowe the vanities of the others, or else because they containe the mysterie of the death of our Lord, which was then
in

Ioan. 18.

Ioan. 12.

in handling. But they were not conuenient: First because the witnesses could not agree together, the one saying (*I will destroy*) and the other (*I can destroy*) Secondly because our Lord had spoke no word of destroying and building againe; but he said (*dissolue*) and (*I will raise*) speaking of his death, and resurrection. Thirdly because he had hurt no man, if he had restored in three dayes, that, which he had destroyed. Fourthly because it seemed not to be beyond his power, who had raysed *Lazarus* from death after he had been dead foure daies. Fifthly because such kinde of bragging words seemed rather worthy of laughter and contempt
then

then of death. Learn thou first not to wrest *y* words of Christ to a contrary sence: Secondly not to relate any thing otherwise then it was done: Thirdly neuer to iudge euill of *y* minde or intention of others, when their words or deedes may be well interpreted. Do thou also suffer together with thy Lord Christ, for whose death and destruction so many men tooke so great paines; and pray vnto him, that thou maiest be instructed in the true vnderstanding of the Scriptures, and that hee will neuer suffer thee to fall into hæresie.

And the high Priest rising up in the midst of them, asked Iesus saying: Doeſt thou answer nothing to those thinges? which

Mat. 26.

Mar. 14.

which these men object against thee, and whereof they beare witness, against thee? but Iesus held his peace, and answered nothing. Again the high Priest said: I adiure thee by the living God that thou dost tell vs, if thou art Christ the Sonne of our blessed God?

CONSIDER first, when nothing was found worthy of accusation, which might seeme as a fault to bee objected before *Pilate* the Gentile President, the high Priest being angry, inuented certaine questions, to the end that hee might gather some thinges from his answers. His owne conscience informed him, that nothing of any moment was alleaged: Yet he urged those

those things which hee knew to be false. Consider secondly that Christ helde his peace, both because hee knewe, that his conscience did answer all those things, and also because he would not avoyd death by his eloquence. Hee teacheth the first to contemne all iniuries and lyes, & to suffer them patiētly, partly because, though perhaps thou art not guilty of those thinges, which are objected against thee, yet thou hast offended God in many thinges, whereof no man accuseth thee; and partly because thou art neuer ſ worse, because other men thinke thee to bee euill, For eue-ry one is such as hee appeareth to bee in the sight of
our

Psal. 108.

our Lord. Secondly not to thinke them worthy of an answer, which do offer wrong; because their owne conscience doth reprove them. Consider thirdly what our Lord did when hee held his peace. For this (saith hee) *That they should loue mee, they did detract from mee: but I did pray.* Hee prayed then that the fruite of his Passion might passe vnto thee: Therefore in euery trouble of thy minde conuert thy selfe vnto Christ; For it cannot bee that hee remembring this vniust accusation, can be vnmercifull vnto thee in thy troubles, & false accusations. Consider fourthly, that the high Priest euill interpreting this silence of our Lord, did
vse

vse adiuration in these words (*I adiure thee*) or as the Greek text is (*I coniure thee*) which worde is vsed in the coniuration of Deuils. Marke heere whom thy Lord is accounted to bee, to wit, one obsessed of a deuill. And the high Priest by his coniuration demanded two things. First whether he bee Christ, that is to say, the *Messias* promised in the Law. Secondly, whether hee be the Sonne of God. For therefore was hee put to death because he was Christ: and therefore hee redeemed man-kinde by his death, because he was the Sonne of God, that is to say, of equall Maiesty with God the Father.

*Iesus said vnto him, thou hast
said:*

Mat. 26.

Mar. 14.

said : I am ; but I say vnto you, hereafter yee shall see the Sonne of man sitting at the right hand of the power of God, and cōming in the cloudes of Heaven.

C Onsider first, that Christ being admired by the name of the liuing God, did holde his peace no longer, both because hee would not seeme to auoide death by holding his peace, and also that thou shouldest alwayes reuerence the name of God. (*Thou hast said,*) That is, so it is. as thou hast spoken, and as thy conscience doth wignes vnto thy selfe. Consider secondly, that hee maketh mention of the Iudgment to come in the wordes of *Daniel*. First that hee might take away the iealousie

lousie of his affecting a Kingdome, because hee sought not an earthly but a heauenly and eternall Kingdome. Secondly that they should abstaine from this euill iudgment, for feare of y iudgment to come. Learne first in all thy actions to remember thy last end. Secondly in all accusations to haue patience, because power shall be given thee to Iudge thy accusers, and those which haue afflicted thee. Thirdly alwayes, but especially at the end of thy life, to confesse a truth, euen though it be great losse both to thy body and goods. And pray thy Lord, that hee will strike thy flesh with wholsome feare, and inflame thy hart through y Meditation of his Passion. The

**The 16. Meditation of the
first condemnatiō of Christ
and of his mocking.**

Mat. 26.

Mar. 14.

*Then the chiefe Priest rent
his garments; saying: Hee hath
blasphemed, what need wee wit-
nesses any further? beholde yee
haue now heard the blasphemy,
what thinke yee? they answering
said, he is guilty of death.*

IF in any great matter there
happened any grieuous e-
uill, as without doubt blas-
phemy is, then the *Iewes* did
cut or teare their garments,
and by that signe did shew
the grieuousnes of the matter,
which should cut the heart
with grieve, and bee reuenged
euen with the losse of honour
and goods. But the high
Priest was forbidden to cut
his

his garments by this Lawe,
The high Priest shall not uncover his head, hee, shall not cut his garments. Neuerthelesse this vnlearned Priest being ignorant of the Lawe, did cut his garment, and by cutting it made an end of the Priesthood of the *Jewes*. Learne thou to be moued with the iniuries offered vnto God, though it bee to thine owne losse & hinderance. Cōsider first what opinion the *Jewes* had of thy Lord. He was first accounted an Imposter or Inchanter, wherupon *Judas* said, (*Carry him warily least in wrapping your eyes with his ingling he slippe from you.*) Secondly iniurious vnto men: *doest thou so, saith hee, answered the high Priest.*

Leuit. 21

Priest? Thirdly obsessed by a
Deuill, in the exorcisme and
coniuration of y^e high Priest.
Fourthly blasphemous against
God. Fifthly a false Prophet,
in the Officers scoffing and
mocking him. Behold with
what Titles thy Lord was ho-
noured in this his passion.
Consider secondly with what
minde Christ heard this gene-
rall voice of the people, (*He is
guilty of death,*) and euen of
that people, whose dead hee
had raised, whose sicke he had
healed, and whose profite hee
had procured. Admire the
malice of wicked men, and
the gentlenes of Christ, who
being nothing moued with
this sentence of death, offered
himself ready to dye for them,
which

which killed him. Pray therefore that by this sentence of his death, thou mayst be deliuered from the sentence of eternall death.

And the men, which helde Iesus, mocked him, beating him, and they spit in his face, & beate him with blowes, & they couered him & struck his face, & asked him, saying: Propheisie vnto vs, O Christ, who is hee, that struck thee.

Luc. 22.

Mat. 26.

Mar. 14

CONSIDER first that Christ in \bar{y} couſel was not only tyed with bondes, but also held by \bar{y} hands of many, who after \bar{y} sentence of death pronouced did handle him most cruelly, as a cōdemned man, against whom they could not sinne. The deuil increased their cruelty, who

who because he had obserued no sinne in him in his whole life, desired by these tormēts to moue him to some impatience. Cōsider secondly that then they raged most against Christ, when hee confessed himselfe to be the Son of God. For then thou must expect most temptations both by men and deuils, when by the amendment of their life and manners thou shalt shew thy selfe to bee the Sonne of God. Consider thirdly there were fower kinde of mockings. First they beat him with their fists and handes about the head, face, and necke. Secondly they spit their filthy steame in his face. Thirdly they couered his face, which
by

by the sweet aspect therof seemed to hinder, and stay their fury and wickednes. Fourthly, they vsed reproachfull words: (*prophecie*) as if they should say, thou art not a true, but a false Prophet. Take thou heede of these kinde of illusions: For first thou doest strike Christ, when thou hurtest thy neighbour; & thou dost strike his head with blowes, when secretly thou doest hurt thy superiours, & his face, if openly. Secondly thou spittest vpon him, when thou pollutest thy consciēce with euill thoughts. Thirdly thou couerest his face, when oppressing thy cōscience thou perseuerest in sin. Fourthly thou reuilest him, whē thou dost not belieue his promises,

H

nor

nor threatnings. Looke vnto thy selfe, least by imitating the sinnes of the *Jewes*, thou incurrest the same punishment. For they haue a vayle ouer their heart, so as they cannot knowe Christ: They are in all places derided of all men, and many times they are reuyled and beaten, being hatefull both to God and men. Pray vnto thy Lord, that these his reproaches may free thee from the eternall reproaches of thy soule,

Luc. 22.

And blaspheming, they spake many other things against him.

ENter thou into the high Priestes Court, and consider what these wicked Officers did all night, and what Christ

Christ suffered. Saint *Theophilact* saith, that they being drunke at their supper did many thinges very want onely, according to that saying : *They did sing against me which did drinke wine.* And because the Euangelist doth conclude the labour of the whole night in these fewe wordes, looke thou into the writings of the Prophets what they say of these illusions : *Isaias : I gaue my body to the strikers, and my cheekes to the pinchers : I haue not turned my face from them that rebuked and spit vpon me : I haue put my face as a most hard rocke.* *Hyeremias : He shall giue his cheek to him that will strike him, he shall be satiated with reproches.* *Iob : They opened their*

in Luc. 22

Psal. 68

Isa. 50.

Hierom. 3

Iob. 16

monthes against me, and upbrayding they stroke my cheek, they are satiated with my paynes. Hereby is signified : First that the whole body of Christ was stricken most cruelly, beaten with staues, fistles, and fecte; for these words seem to signifie so much: I gaue my body to them that would strike. Secondly, that his beard was pulled off, and his face bloody. Thirdly that the visage of Christ was beaten with fistles, and made blewe : Fourthly, that he suffered diuers kinds of mockings and illusions: and to be brieft, that nothing was omitted that could be deuised for his paine : They are satiated (saith he) with my paynes : for thinke, that the officers vsed our Lord this night

night by the consēt of the high Priests in such manner, that although he should not be crucified, yet he could not by nature continue long alieue. Therefore it is not to meruailed at, though he were dead sooner then *Pilate* expected. Do thou also behold Christ, marke his face, (which was exposed to blowes) so amiable, his eyes breathing forth loue, expressing so much more charity in them, by how much our Lord was beaten with stripes. The Priestes departed now to take their rest, and the officers likewise framed theselues to sleepe: onely the Spouse of thy soule could take no rest, for he must take no other sleepe then in the bedde of the Crosse.

H 3

Pray

Pray him that his vnquiet rest
may bring euerlasting rest to
thy soule.

**The 17 Meditation of the
second condemnation of
Christ in the house
of Cayphas.**

Mat. 27.
Mar 15
Luc. 22.

*And presently in the morning
as soon as it was day all the chiefe
Priests, and the elders of the peo-
ple, and the Scribes assembled to-
gether against Iesus, that they
might put him to death: and they
brought him into their counsaile,
saying: If thou art Christ tell vs.*

Consider first that now the
second time they assem-
ble into councell, both because
more should consent to the
condemnation of Christ (For
perhaps in the night many wer
absent)

absent)& also that they might
confirme in the day time, that
which they had iudged in the
night. There assembled 3. sorts
of people, the Priests, & Elders
of the people, who had the ci-
uill gouernment & the Scribes,
in w^h sort the pharisees also are
vnderstood, being & religious
people of & Iewes : that thou
maist vnderstand; 1. That all
men gaue cause of the death of
our Lord. 2. That Christ dyed
for all. 3. That all men ought
worthily to acknowledge
themselues to bee sinners, and
to seeke helpe by the death of
Christ. Cōsider secondly that
this question (*If thou beest
Christ*) w^h was hādled at night,
was the question of the Deuil
tempting Christ, *If thou art the*

Mat. 4.

Luc. 13.

Sonne of God, and also of them which mocked our Lord on the Crosse, If thou beest Christ saue thy selfe, whereby is signified first that they which doubt of their faith, are the sonnes of the Deuill, and liue in darkenesse: Secondly that this is the fault of all sinners, not to knowe who Christ is: Some will haue him rich, noble, &c. they will not haue him spit vpon, despised, & poore: Others thinke him austere and sowe, and are ignorant how sweete our Lord is: Others contrariwise will haue him so mercifull, that he will not be offended with any sinnes, nor punish any offenders. Doe thou acknowledge in Christ both mercy and iustice, and learne,
that

that heerein consisteth the
highest wisdom, that thou
knowest the true God, & Iesus
Christ whome he sent. Then
enter into the counsaile of
those wicked men: Behold
thy Spouse foully and euilly
vsed by the *Jewes*: Admire first
& inquire, art not thou Christ?
Can it bee, that thou, which
art the Sonne of God, the Au-
thor of all Creatures, the glory
of saints, wilt suffer such things
for me, poore and vile worme?
By these questions stirre vp
thy selfe, that whilst Christ
suffereth and is full of confu-
sion, thou in the meane time
seeke not after gaine & world-
ly honour.

*And hee sayde vnto them:
If I should tell you, you would*

H 5

not

Ioan. 17.

not beleene me : And if I shall aske, yee will not answere me, nor let me goe : But hereafter the Sonne of man shall be sitting at the right hand of the power of God. And they all said : art thou then the Sonne of God ? who answered ; you say, that I am.

COnsider first that our Lord, before hee professed himselfe to bee Christ, did vse a preface, for whereas hee professed the same most plainly in the night and was so farre from profiting, that thereby a greater accusation was framed against him ; heere being asked the second time, hee seemeth to make some difficulty in answearing : That thou mayst learne

learne that the suggestions of
God, being once reiected,
doe hardly returne againe.
Consider secondly, how of-
ten they asked, and neuer be-
leeued. For there are some,
which alwayes repeate the
selfe same question, not be-
cause they are ignorant, but
because thereby they may
finde out something, which
may please their owne will,
and not bee repugnant to
their desire, euer learn-
ing, and neuer comming to
the truth of knowledge. Thou
also how many thinges doest
thou knowe, and how fewe
doest thou performe? Doubt
not, *But the Seruant, which
knoweth the will of his Lord,
and doeth it not shall bee
beaten*

2 Tim. 3.

Luc. 12.

beaten with many stripes. Consider thirdly (*if I shall aske, yee will not answere me*) the pride of the wicked, who would not vouchsafe to answere Christ their Lord : What will they doe at the latter iudgement, when they shall haue him for their Iudge, whome they iudged vnworthy of their answer. Thinke thou hereof, as often as thou shalt be admonished by God in thy conscience, and thou dost reiect his inspiratiō. Cōsider fourthly that our lord being asked, whether he was Christ, did answere out of *Dauids* Psalme of the sitting of the right hand of his Father, which Psalme he alleaged to them another time, that by that argument (which other-

Psal. 109.

otherwise they could not
solue) they might knowe that
the *Messias* was the Sonne of
God, which they did easily
vnderstand, for they inferred
vpon his answer, *Art thou
then the Sonne of God?* Admire
the goodnes of God which
ceased not to admonish, and
to withdrawe them from this
griuous sinne, wherein they
should sinne not against man
onely, but against him, who
was the Sonne of God. Pray
thou vnto Christ, that the re-
uerence & respect of him may
moue thee, that whensoever
thou shalt sinne; thou mayest
thinke of that saying: *To
thee alone haue I sinned, and I
haue done euill before thee:* For
it is God, who is offended, &
not man alone. *But*

Mat. 22.

Psal. 50.

Luc. 22.
Mat. 26.
Mar. 14.

But they said, what neede wee testimony any further, for wee our selues haue heard from his owne mouth. And all the multitude of them rising, and binding Iesus, brought him bound to Pilate the President.

Hom. 85.
in Mat.

Consider first from an excellent answere an euill conclusion ; because hee is Christ, and the Sonne of God, therefore hee must be offered to *Pilate* to dye. Thou oftentimes concludest in like manner : God is mercifull, therefore let vs sinne more freely. Consider secondly out of St. *Chrysostome*, that the *Jewes* would not put Christ to death secretly, but openly: that the glory, which he had gotten by his miracles, might be

be taken away by the publique shame and ignominy of his death, and that he might generally be esteemed a wicked man in all places. But God permitted it vpon a far different reason : First that hee, which should dye for all men, should be put to death not secretly by the *Iewes* onely, but openly by the *Gentiles* also before all men. Secondly y^t this death, which seemed to bee infamous, and full of ignominy, should sanctifie all Nations, and should bee glorious for euer throughtout the whole world. Doe thou with y^e Apostle *Paul* *Glory in nothing else, but in the Crosse of our Lord Iesus Christ.* Consider thirdly out of *St. Leo*, that after Iesus was offered

Galat. 6.

*Ser. 8. de
Pasc. Dō.*

offered being bound with hard
knottes, beaten with many
boxes & blowes, defiled with
spittings, condemned before-
hand with clamours: **T**o the
end, that amongst so many
fore-iudgments, wherby eue-
ry one desired to haue him dy;
Pilate should not dare to dis-
charge him. Follow thou thy
Lord in this iourney, as neare
as thou canst, and offer him
vp for thy selfe, not to *Pilate*
the President, but to God the
Father, & desire him, that hee
who was once adiudged to
dye for thy sinnes, may by
his death deliuer thee
from all
euils.
* * *

The

**The 18. Meditation of
the death of Judas.**

Then Judas, who had betrayed him, seeing that hee was condemned, repenting himselfe brought againe the thirty peeces of silver to the high Priestes, and to the Elders, saying : I have sinned, betraying iust blood : But they said, what is that to vs? Look you to it.

Mat. 27.

Consider first that *Judas* hearing of the condemnation of Christ by the high Priestes, being led by repentance, either good, through the greatnes of his offence, or false; through the shame, whereby hee thought he should neuer be able to indure the reproaches, which would

would insue, brought againe the money. This also was permitted by God, whereby the innocency of Christ might be manifested to all men, least the *Jewes* by this argument might confirme the death of our Lord to be iust because his inward disciple, who knew all secrets had deliuered him vp to them to dye. But *Indas* betrayed our Lord, not that Christ shold dye, but because hee would haue the money, hoping that as at diuers times before, so at this time also our Lord might escape. Learne first the innocency of our Lord, which the Traytor himselfe confessed openly, with most earnest wordes, and by throwing downe of y^e money.

Second-

Secondly the bitter torments of our Lord, which moued the very Traytor to repētaunce. Thirdly the quallities of the Deuill, who bewitcheth our eyes, before the sinne bee cōmitted, least we should see the foulness thereof; but after the sinne, hee openeth y same, that wee should dispaire. Cōsider secondly the answere of the Priests (*What is that to vs*) *Peter* after his sinne cōmitted, went out from the cōpany of the wicked, and obtained pardon: *Iudas* contrariwise came to the wicked, & fell into desperation. Learn hereby y they which offend the Maiesty of God because they may haue y fauour of other men, are after forsaken by them, & y alwaies after

after this life, when euery one shall beare his owne burthen, and often times also euen in this life. Consider thirdly the grieuous burthen of an euill conscience, w^{ch} feared neither shame nor death. Doe thou lamenting for thy sinnes, say with *Iudas*, I haue sinned, betraying iust bloud: y^e is to say, I haue through my sinnes cast oftentimes from my selfe the passion of Christ, which was giuē me for my soules health. But trusting in the mercy of Christ, dispaire not, but in thy prayer adde this, O Lord restore it thou vnto me, that it may profite my soule. Consider fourthly, that it is manifest by the answer of y^e Priests, that Christ dyed not for any fault.

fault committed by himselfe,
but of meere malice & enuy.
For this (*What is that to vs*) is
as much to say, it skilleth not,
whether hee dye iustly or vn-
iustly, so hee dye. Consider
firstly, (*Looke thou to that*) that
euill men giue onely matter
of dispaire : Learne hereby
first the disposition of wicked
superiours, who care not how
their subiects liue, so as they
may inioy their owne profite,
and pleasure. Learne second-
ly, to suffer with the afflicted,
and to comfort them, at least
with good wordes, if other-
wise thou art not able. Learne
thirdly in thy afflictions, not
to repaire to euery one, but to
seeke out those, whome God
hath appointed to be the gui-
ders

ders of thy soule, & are commended for their life and wisdom.

Mat. 27.
Act. 21.

And casting downe the peeces of silver in the Temple, hee went aside, and going away, he hanged himselfe in a halter, & being hanged, hee brake in the midst, and all his bowels were scattered.

De Leo
ser. 3. de
Pasc. Dō.

Consider first that the fact of *Indas*, which exceeded all measure of reuenge, deserved no other Iudge, or executioner, then *Indas* himselfe. For if hee had bin put to death by another, he might haue hoped for pardon: But hanging himselfe, hee committed a new sinne of murther, & desperation. Behold how one sinne is increased by another, if thou dost

doſt not preuent them in time. Consider ſecondly how wickedly y^e Apoſtataes from faith and religion doe commonly periſh. Take thou heede leaſt thou forſake the Church or thy vocation : *For thou ſhalt fall into the ſnare of the Deuill, and the Deuill will ſtand at thy right hand, (& Dauid fore-ſpake of Iudas)* tossing thee heere according to his will, and at laſt caſting thee downe into Hell. Consider thirdly, what is the end of ſinners : Euen this, y^e hanging in the ayre they ſhal touch neither Heauen nor Earth, and poſſeſſe nothing but the rope. For they reiect heauely things and are depriued of temporall goods, & onely they ſought after, and being inchayned with

Pſal. 108.

with the chaine of sinne, they are detained and held vp by the Deuill the Prince of this ayre. And certainly at y end of their life, these thinges doe alwayes happen to sinners, & oftentimes euen in this life to some, who being despoyled of their earthly goods, are neuertheles so choaked vp with wicked desires, that they can hardly lift vp their eyes to Heauen. Consider fourthly, that hee cracked in the midst, and his bowels powred out: that hee, which had lost the bowels of charity, might also loose his owne bowels, & that hee which imployed all his care to inioy many thinges, might loose also his owne entrels. Doe thou with *Indas* cast

cast away money, riches, and all worldly things, but goe to no other tree, then the Crosse of our Lord, and pray him that he will tye thee fast vnto him, and loosing all the knottes of thy sinnes, binde thee with the chayne of his loue : For if *Judas* himselfe (as *St. Leo* affirmeth) had obtayned remedy from Christ crucified, if he had not hastened to the halter, thou maiest haue an assured hope to obtayne pardon and grace.

But the chiefe Priests taking the monye said : It is not lawfull to put it into the treasury, because it is the price of blond : and taking counsell they bought therewith a potters field, for the burial of strangers, and for that cause

I

the

Ser. II. de
Pasc. Dō.

Mat. 27.

the field is called Haceldema, that is, the field of bloud, even to this day. Then it was fulfilled which was spoken by the Prophet Hieremy: And they tooke thirty peeces of siluer being the price of the appriced, whome they priced of the Sonnes of Israell, and they gaue them into a potters field, as our Lord hath appointed me.

CONSIDER first the goodnes and gentlenesse of God, who would haue his seruants so farre from all effusion of bloud, that in the old lawe he would not permit them to haue the money wherewith the death of any man was procured. Consider secondly the preposterous religion of these

these Priestes, which feared not to defile their consciences with innocent blood, and yet were affrayd to pollute their treasury with the price of blood. Thou art like vnto them, so oft as thou makest great account of small things, and hast small regard of grievous sinnes against God, *straying a Goat, and swallowing a Camell.* Consider thirdly the *Jewes* conuerted not this money to their own vse, but to y^e behoofe of other men: That by this thou maist learne, 1. that Christ was wholly giue vnto vs, his very price also being bestowed vpon vs. 2. The liberality of couetous men, who giue Almes, not of their owne, but of other mens

I 2 money.

Mat. 23.

money. Consider fourthly that with this money a field was bought for the burial of strangers: that thou mayest learne, first that not onely our soules, but our bodies also receiued great benefite by the death of Christ: For whatsoever good is bestowed vpon man, wee ought to acknowledge all to proceede from the passion of Christ. Secondly that through the death of Christ wee haue true & euerlasting rest. Thirdly according to St. *Ambrose* and Saint *Hierome*, that this word (which in another place is called a field, which God the workmā made of nothing) was bought with the price of the bloud of Christ, not for the buriall of all men, but only of strangers,

Ser. 51. &
in Luc.
[in Mat. 27]

Mat. 23.

strangers, y therein only they should rest with a quiet cōscience, who making themselues strangers on earth, looke still to the heauēly country. Therefore if thou intendest to be partaker of this price, be a stranger, shut thine eyes to worldly things : desire no earthly goods, to be brieft, dye vnto the world, that thou maist rest with Christ. Consider 5. That this was confirmed vnto vs, either by the prophesie of *Hieremy*, in those bookes & came not to vs, or of *Zacharie* (as the common opinion is the name of *Hieremy* being put in, not by the Euangelist, but by some other writer) or of both, as *Epiphanius* affirmeth. Thou maist learn hereby y the

I 3 price

Hiere. in
Mat. 17.
Zach. 11
Aug. lib. 3
de cōsen-
su Euang.
Hære. 38
Gen. 37.

price of Christ was not onely prefigured in the price, for which *Ioseph* before time had beene sould, but foretold also by the Prophets, with admiration, that for the price of thirty peeces of siluer (whereof euery one is valued at halfe a Doller) the Messias expected so many ages should be bought and sould. Doeſt not thou sell Christ, and euerlasting life for a baser price, when thou refuselt and reiectelt his grace for a little filthy lust, for money, or vaine desire of honor? Returne then vnto thy selfe, consider the inestimable value of the bloud of Christ, and suffer any thing rather then he shall be taken from thee.

The

The 19. Meditation of
the first accusation of
our Lord before
Pilate.

Then they brought Iesus from Caiphas into the Palace, and it was morning, and they entered not into the Palace, because they would not be defiled, but that they might cate the Pasch.

Ioan. 18.

CONSIDER 1. y they made chaste betimes in the morning to procure the death of our Lord, least perhaps if it should be deferred, it might be hindred through the fauour of the people: for it is the subtilty of the deuill, to carry men headlong into mischiese, least by delay they might alter their purpose. Be y on y cōtrary part quick to good (for the grace

Pro. I.

of the holy Ghost admitteth no delay) and slowe vnto euill, for the feete of wicked men are swift to do mischief. Take heed therefore that thou omittest no occasion to doe good, and in temptation *resist*, *expecting*, that the Deuill being driuen away, Christ may come and helpe. Consider secondly, that Christ thy Lord being the louer of purity, was put into the house of a Gentile, as an vncleane person, guilty of many crymes, (which house the *Jewes* of Religion refused to enter into, least they should be defiled with some spotte wherby they might be forbidden to eate the Pasch) & was thought vnworthy to be nūbred amongst the children

children of God, or to be put to death by the hands of the *Jewes*. If thou beest accounted base, or a sinner, imitate this patience of thy Lord, and let thy chiefeft care be to be better esteemed of God, then of men. Consider thirdly, that that thing happened to the *Jewes* which they feared: For they did not eate the mysticall Pasch, because Christ the true Pasch tooke it away by his death, and that which they did eate, they celebrated with polluted minds & hatefull vnto God. Be thou therefore carefull not so much for \bar{y} outward beauty & cleannes, as for \bar{y} inward purity of thy mind, \bar{y} thou maist receiue the true Pasch of our Lord in

the Eucharist; & praying vnto God y thou mayst be pure in hart, wherby thou maist often eate worthily this holy Pasch.

Ioan. 18.

Then Pilate went forth vnto them, & said, what accusation do you bring against this man? they answered him if he were not a malefactor we would not haue deliuered him to thee: Then said Pilate to them, take ye him and according to your Law iudge him. The Iewes said to him: It is not lawfull for vs to kill any man: that the speech of Iesus might be fulfilled, signifying what death he should dye.

Consider I. The humanity of Pilate, who might haue interpreted their refusing to come into his house as to an vnclean person, as a contempt of

of him; yet he yeilded to their religion, being better then thou & many other Christians who being contemned, yeild contempt againe, & by no intreaty will yeild in any poynt or tytle of honour. Consider 2. The proud answere of the *Jewes*, by which they abused the outward face of Religion to the death of an innocent. We (say they) being Priests, making conscience to breake the least commandement of the law, would neuer haue deliuered this man vnto you, except for many causes he had beene most worthy of death. So great was the innocency of our Lord, that without compulsion they would not haue come to accuse him.

Consider

Consider thirdly *Pilates* answer, more wise then the answer of the Priests: For many times secular men haue more goodnesse then Priests. The *Gentile* seemed to be not a little offended, that hee should bee required to put him to death without hearing or cōuicting him, as if hee should say, If your Law permit this, yet the Lawe of the *Romanes* doth not. But the *Jewes* had no consideration of this iust scandall: whome thou doest immitate, so oft as thou doest giue cause of scandall, whom thou doest immitate, so oft as thou giuest cause of scandall or reproach to the weake, or to Heretiques. Remember the word of our Lord: *It is better*
that

*that a mil-stone should be hang-
ged about his necke, and he
throwne into the bottome of the
Sea, then one of those little ones
should be scandalized. Consider
fourthly the other answere
of the Iewes, saying: it is not
lawfull for vs to kill any man;
that is to say, vpon the Crosse.
For they stoned Stephen, and
they prepared to stone the A-
dulteresse. For our Lord must
be put to death, not with
stones, hut vpon the Crosse,
and not by the Iewes, but by
the Gentiles, which is shewed
by that which followeth, *that
the speach of Iesus might be ful-
filled*, who had foretold them
both. Giue thanks' therefore
vnto thy Lord, that he passed
from the Iewes to the Gentiles,
and*

Mat. 18.

Act. 7.

Ioan. 8.

and pray him that he & by the handes of the *Gentiles* would vndergoe the Crosse, & suffer death, will accept for thee the vnbloudy sacrifice, which in remembrance of his Passion is offered in the Church of the *Gentiles* world without end.

Luc. 23.

Then they beganne to accuse him, saying: We haue found this man subuerting our people, and forbidding to giue tribute vnto Cæsar, and saying, that wee is Christ our King.

They began (saith hee,) as the beginning of many accusations, & should follow. (*We haue found*) wee haue not heard of others, but wee our selues haue seene. Consider 1. three accusations, al & depended vpon one. He doth affirme
(say

(say they) y^e hee is the *Messias*,
& King of y^e *Jewes*, promised to
our fore-Fathers, and thereby
draweth the people vnto him,
and he cōmaundeth neither to
obey *Cæsar*, nor to pay tribute
vnto him. Lying plainly; who
knew that our Lord did shun
a Kingdome, did teach obedi-
ence, did pay tribute, and did
answeare, that it should bee
payed. Hereby thou mayest
learn, how enuy maketh a mā
blinde, so as hee cannot per-
ceiue y^e ignominy & reproach,
that hee doth vnto himselfe.
For by these words they pro-
ued theselues lyars before *Pr-
late*, who could not bee igno-
rant of Christ his answer to y^e
Herodyans. *Render vnto Cæsar
those things which are Cæsars.*

Ioan. 6.

Mat. 27.

Mar. 22.

Mat. 22

Auoyd

Auoyd thou therefore all perturbation of minde , which doth both much hinder the seeing of the truth, & weaken thy reputation. Consider secondly wherof Christ was accused. First that hee did subuert the people. His office is to moue the people, to turne them vp and down, to subdue the flesh, which ruled the spirit, vnto the spirit, to place poore and base Fisher-men aboue Kinges, and after his life to throw the proude rich men downe into Hell, and to lift poor *Lazarus* into *Abrahams* bosome. Secondly that hee forbad to giue tribute vnto *Cesar*. Our Lord doth forbid to pay tribute vnto the Deuill, who is called Prince of
this

this world ; and requireth no
small tribute of the actions of
men, yhom hee would haue
to attempt or execute nothing
without some mixture of sin.
Christ contrariwise comman-
deth to this tribute vnto God
& that thou shalt refer all thy
actions to his glory. Thirdly
that he is a King & the *Messi-*
as. Thy Lord is truly a King
and the *Messias*, who govern-
eth and feedeth all his people,
both with his body and holy
spirit. Yeilde thou thy selfe
vnder the gouernment of this
King. fight against his e-
nemies, and follow him
thy Captaine in
all
thinges.

\$

The

The 20. Meditation of
the examination of
Pilate.

Ioan. 18

Mar. 27.

Then Pilate went againe into the Pallace, and called Iesus, and Iesus stood before the President. And Pilate asked him: art thou King of the Iewes? Iesus answered: dost thou speake this of thy selfe, or haue others tolde it thee of me? Pilate answered: am I a Iew? thy people, and thy Priests haue deliuered thee to me, what hast thou done?

Hom. 85.
in Ioan.

COnsider first *Pilate* dealt with Christ, not afore the multitude, but priuately in his house, of whome (saith *St. Chrysostome*) hee had conceiued a great opinion.

pinion. Thou in like manner, if thou wilt deale with Christ, auoide company & much busines; enter into the chamber of thy heart, that thou mayest more clearly heare our Lord speaking. Consider secondly that the Lord of all creatures standeth as guilty before the *Gentile* President, to whom he must render account of his life. Liue thou so, that thou needest not blush to render an account of all the actions before any man. Consider 3. the question of *Pilate*. (*Art thou King of the Iewes?*) That is to say, can it bee, y^e thou being so poore and miserable and so many wayes afflicted, canst call thy selfe King of the *Iewes*? Answer thou
for

for thy Lord, yea certainly, he is King of the *Jewes*, whome the true *Jewes* doe acknowledge, that is, such as knowe and confesse their sinnes. For they will obey this King, that being brought out of sinne, and deliuered out of the hand of their enemyes, they may serue him. Admire thou this King, whose beauty consisteth not in golde and precious stones, & outward ornāmets; but in contempt, disgrace, and externall ignominy. For these things haue both made Christ famous through the whole world, and also haue beautified thy soule. Consider fourthly, the answer of Christ, the sence whereof is this, did you euer see, or heare any thing of mee,

mee, whereby I might be suspected to seeke for a Kingdome? This question signifieth the absurdity of the accusation. Ponder heer with thy selfe, whether thou dost know thy Lord Christ, that is, whether thou dost feele Christ raigning in thy minde; or else whether thou art a Christian without any outward sweetnesses. Consider fiftly the proud answer of *Pilate*, disdaining, and taking it in euill part, that a guilty person durst aske him a question. He excuseth himselfe with ignorance of the *Jewes* causes: I knowe not (saith hee) what your Nation dreameth of the coming of a *Messias*. Thou canst not plead ignorance in Gods cause to whom

whom Christ hath made manifest euen the secrets of God. And if ignorance did not profite *Pilate*, how can it profite any Christian, to whom God hath giuen so great knowledge? Consider sixtly (*What hast thou done*) the great innocency of thy Lord, that when accusations failed, hee himselfe must be asked. Answer thou what he hath done. Hee hath made Heauen & Earth, and all Creatures : hee hath done all good and no euill. But for the good done for thy sake, which thou doest abuse vnto sinne, hee must suffer the punishment, & thou didst deserue. This place is fit to meditate what Christ hath done for thee, and what thou hast done
again

agaïne for him; that admiring his bounty, thou mayst giue him thanks, & detesting thy owne ingratitude, thou mayst bee confounded with shame.

Iesus answered, my Kingdome is not of this world: If my Kingdome were of this world, my Soldiours would fight for me, that I should not be deliuered vp to the Iewes; but now my Kingdome is not from hence. Pilate said vnto him; then art thou a King? Iesus answered, thou sayest, that I am a King.

CONSIDER first y^e Christ answered *Pilate* plainly, who dealt sincerely with him; but to the *Iewes*, who went about to intrappe him, hee would not answere but adiured. For our *Lord* detesteth fiction,
and

and with the simple in his speech.

Consider secondly that hee applyed himselfe to this *Ethnicke*, deriuing his argument from the vse and custome of men. You may vnderstand (saith hee) by this, that I seeke not a Kingdom of this world, because I haue no Soldiours, nor Chápions for my defence. But with the *Iewes*, that knew the Lawe, hee vsed the Scriptures. Thou maist learne hereby that God vseth all waies & reasons to conuert thee and others. If thou wouldest consider those meanes, which our Lord vsed to helpe and cure thee, thou wouldest admire Gods prudent loue and charity towards thee. Consider thirdly (*My Kingdome is not of this*

this world.) He doth not say in this world : For hee raigneth in his Church, and in thee: *But hee saith, of this world,* that is to say, It is not like y^e Kingdomes of this world, neither doth it consist in the multitude of Seruantes and Soldiours, nor in solemnity and pompe, nor in ryot and brauery of apparrell ; But in the ornament of the soule, in voluntary obedience and multitude of vertues. And perhaps in this Kingdome of Christ there are more poore, beggerly, weake, and vnlearned ; then rich, noble, mighty, and wise people. Be thou careful therefore that Christ may rule thee and thy affections, and raigne in thee. For if to serue Christ

K

is

isto reigne, then Christ reigning in thee will make thee a mighty King, ruling ouer thy selfe, & the whole world.

Ioan. 18

I was borne in this, and to this I came into the world, that I may giue testimony vnto the truth: And every one which is of the truth, heareth my voyce: Pilate saith vnto him, what is the truth?

Consider first for what cause Christ came into the world, to wit, first that he might free the world from the falsenes of Idolatry, and of diuers errors, and of sinne. Secondly that he might declare the vanity and folly of those things which the world admireth, & let before our eies those things as they are in-deede,

deede, and not as they seeme to be. Thirdly y by this truth he might rule the mindes of men. Thou maist learn hereby, First, what thou oughtest chiefly to seeke for in y kingdome of Christ, to wit. to be deliuered & made free from al vanity, falshood, and sinne. 2. that they are the chiefe seruants & enlargers of the Kingdome of Christ, w labour in teaching the truth. 3. That it appertaineth especially to the charge of Christian Princes, and superiours to keepe & increase their subiects in the faith of Christ. For they are not superious like *Gentiles*, to maintain their people only in a ciuile & peaceable gouernement, but they are also

Christian Princes ouer Christians, that they may enlarge the Kingdome of Christ. Consider secondly : *I was borne in this, and to this I came into the world.* A high sentence, which *Pilate* might haue vnderstood, if he had persisted in simplicity. I am not borne (saith hee) like other men, for I was now, before I was borne of my mother; I was borne, not thorough the necessity of nature, but of mine owne will, and for certaine causes which moued me to take humane nature vpon me, to wit, that I might teach men the truth. If therefore thou wilt listen vnto Heauenly Doctrine, and deale sincerely with God, Christ will reueale vnto thee
the

the secretes of Heauen. Consider thirdly (*I was borne*) and (*I came*) For by his birth he is our Christ, and also hath done all his actions for our profite; that thou again shouldest referre all thy time, thy studies, and thy labours, to his glory. Consider fourthly that Christ did answer secretly to *ſ* question propounded by Pilate, *What hast thou done?* for I haue taught the truth, I haue reprooued vice: For this was the onely cause that moued the *Jewes* to put him to death. Doe thou seeke out the truth, and pray vnto God to lighten thine eyes, *ſ* thou sleepe not in death, & consider earnestly with thy selfe, whether thou be of *ſ* truth, that is,

K 3 whether

Ioan. 18.

whether thou beest mooued with the truth, or with pride, lust, auarice, and other passions of the minde : For he which is of truth, he is of God, but he which followeth lyes is of the Deuill his Father, whose will he fulfilleth.

The 21. Meditation of
the second accusation
before Pilate.

Ioan. 18

Luc 23.

Mat. 27.

Pilate went forth againe vnto the Iewes, saying : I finde no cause in this man : But the high Priestes accused him in many things ; and Iesus answered nothing : Then Pilate asked him, saying to him : Dost thou not heare howe great testimonies they speake against thee? dost thou not answere any thing ? behold in how great things they accuse thee ?

But

But Iesus answered not him to any word, so as the President wondred greatly.

Mar. 15

Consider first, that *Pilate* expecting no answer to this question (*what is the truth*) went forth, either because he thought that question appertained not to him, or else y^e it was not conuenient at y^e time. To whom thou maiest knowe thy selfe to be like, so oft as thou passest ouer lightly heauenly things; or as oft as thou shalt thinke, that those things which are spoken of euerlasting life, of perfection, or of christiã life, appertain not vnto thee; or as often as thou dost lightly leaue y^e which before thy God thou hadst iustly

K 4 purposed.

purposed. Thinke no time vnfit for diuine instructions. Consider secondly that *Pilate* found no cause of death in Christ; the *Iewes* a false cause; and God the Father a true cause, to wit, the purging of thy sinnes for the saluation of thy soule. Ponder earnestly with thy selfe vpon this cause. For the reason why thou lovest not Christ so well as thou oughtest, nor art so thankfull as thou shouldest be; nor art sufficiently moued with this his so great and bitter paine, is, because thou doest not earnestly acknowledge, nor reuolue in thy minde, that thou wert the cause of these his bitter paines. Consider thirdly the great and manifold crimes

crimes objected againſt thy Lord in the ſight and hearing of all the people, who wondered exceedingly at ſuch new and ſtrange things. Doe thou patiently ſuffer for thy Lords ſake all ſlanders, iniuries, and reproches. Conſider fourthly the deepe ſilence of our Lord, wherein *Pilate* the *Gentile* admired the wiſedom of Chriſt, and the *Jewes* were made more audacious to adde more and more grievous accusations. Admire thou the patience of God, who beeing hetherto offended with ſo many and ſo grievous finnes, both of thee, and of other men, doth not onely ſtill holde his peace, winke at them & pardon them, but alſo doth beſtowe

many benefites vpon thee; that thou being moued with his bountifull liberality, maist at last remember thy selfe.

But they were more earnest, saying : He moued the people, teaching through all Iurie, beginning frō Galilce even hither:

COnsider first the clamors of the *Iewes*, who hauing no hope to effect any thing by truth, raised vp troubles, tumults, and clamours, like those which desēd an ill cause wherein they imitate the Deuill, who when he can doe nothing by his owne suggestions, thē he stirreth vp friends, parents, and companions; he moueth the inward concupiscence; he hindereth and darkneth the vnderstanding. Doe thou

thou nothing impatiently, imitating our Lord, who was not prouoked nor moued by any iniuries, except to loue the more dearly. Consider 2. that Christ was heere reputed captain of the sedicious: Thou knowest (say they) O *Pilate*, the *Galileans* to be factious people, whose bloud thou didst lately mingle with their sacrifice: behold hee is the head and Ring-leader of all mischiese, borne to raise sedition among the people, Verily O Lord, thou doest moue the people, but not to sedition, treason, robberies, and man-slaughters, which is the property of Heretiques, which stirre vp such motions in their Sermons; but to the change

change of their life and manners, that forsaking their pleasures and sinnes, they may all giue themselves to the exercise of vertue. Thou fillest the Monasteries with religious people; the Deserts with Anchorites, the Prisons with Confessors, and the gallows with Martyrs. Through thy motion Virgins cast away their braue attyre, Rich men choose poverty, Noble men submit themselves to the wills of others, and young men by a vowe of religion offer themselves as a Holocaust vnto thee. Pray thou also that our Lord may moue thee. Consider thirdly whome he is said to teach, to wit, the *Galileans*, that is, Passengers; and

and *Iewes*, that is, Confessors, and praisers of God. But hee began from *Galilee*: For the beginning of Christian doctrine is, to passe from sinne; the middle is, to confesse our dayly defects, with sorrowe of heart, and purpose of amendment, and to praise God in true obedience; and the end is, to behold the face of God in Ierusalem in the vision of peace. Pray our Lord to bring thee to the perfection of this wisdom.

And Pilate hearing Galilee, asked if the mā wer a Galilæan, & as soon as he knew that he was under the iurisdiction of Herod, he sent him to Herod, who also in those dayes was in Hierusalem.

Luc. 23.

Galilæan,

G *Alilaan*, is heere to bee seperated from *the man*, in this sence, whether this mā be a *Galilaean*. Consider first, that either *Pilate* did not knowe the name of *Iesus*, or else that he disdained to name him. Wicked men knowe not *Iesus*, suffering, mocked and bound; they knowe the honours of the world, but not the ignominy of the Crosse: Therefore they shall not bee knowne of *Iesus*, that is, their Sauour, and they shall neuer reape the fruite of saluation, which reiect the Passion, being the instrument of saluation. Consider secondly, that *Herode* the Iewe came to *Hierusalem* against the feast of Pasch. For sinners vie to cele-

celebrate the Feastes of the Faithfull with outward ceremonies onely, in brauer Apparell, with daintyer Dishes &c. But they doe not receiue the inward fruit of the Feasts, neither doe they labour so much for the inward ornament of their Soule, to the which they ought to bee caried from the outward ceremonies. Consider thirdly, thy Lord is saide to bee vnder the iurisdiction of *Herode*, a wicked man, Incestuous, Adulterous, and a Murtherer: that thou mayest willingly obey thy Superiours, though they bee not very good, hauing respect not to their vices, but to the vertue of obedience. Consider fourthly
the

the sower Iudges of Christ, two Priests *Annas & Cayphas*, and two secular men *Herode* the Iewe, and *Pilate* the Gentile. For Christ was adiudged to death by all states of men; hee was slaine for the sinnes of all men; hee suffered and dyed for the saluation of all men. Therefore doe thou confidently lay all thy sinnes vpon him, that being free'd from them, thou mayest receiue eternall saluation prepared by him.

**The 22. Meditation of
the acts in the house
of Herode.**

Luc 23. *Herode, when he saw Iesus, reioyced much, for hee was desirous a long time to see him, because*

cause he had heard many thinges of him, and hee hoped to see some signe done by him: And he examined him with many questions: but hee answered nothing unto him.

COnsider first, that this Herode neuer came vn- to Christ; neuer heard his wordes, nor neuer saw his miracles; but yet hee knewe many things of him by the report of others. Wherefore he was glad, that hee had occasion to see and behold him; but he was not moued with hope or desire of saluation, but with a desire to see some sign. Thou mayest learne first, what this King thought our Lord to bee; an Inchaunter, a Iugler, a Foole. Secondly, that the

the custome of worldly men, is, more willingly to heare newe thinges, & may delight, then good thinges, & may profite. Cōsider 2. that Christ admireth not y outward pompe and royall dignity, but beholdeth the beaury & foulnes of the heart; neither would hee vouchsafe to speak vnto him, seeing hee expected no profit therby. Learne thou 1. not to esteeme too much these outward shewes: for in the future examination of the Iudge the humble poor man shalbe better esteemed, then the proude rich man. 2. Not to vtter thy wordes in vaine, but to direct thy speaches alwayes to some good purpose, remembring, y in the day of Iudgement thou shalt

shalt render an account of every idle worde. 3. To flatter none, to auoyd ostentatiō, not to expose Religious and Holy things to be laughed at, not to abuse the Scriptures or diuine ceremonyes to Iests and prophane matters. Consider 3. what questions were propounded to Christ by *Herode*, to wit, vnprofitable & curious: Perhaps, whether hee were *Iohn Baptist*; whether he could destroy & restore the Temple; & whether his Father in times past killed the Infants for his cause. Do thou ask profitable things of our Lord, & pray him to answer to thy questions for thy profit & saluatiō of thy soule.

And the chiefe Priests and the Scribes stood constantly accusing

Luc. 23.

cusing him; but Herode despised him with his Army, and mocked him, cloathing him in a white garment, and sent him backe to Pilate.

Consider first, that Christ suffered 4. things in this Kings Pallace. For 1. hee was grievously & constantly accused by the Priests. Secondly he was despised and mocked by *Herode*. Thirdly hee was euil intreated by the malepert Soldiours, no lesse then by the Seruants in the house of *Cayphas*. Fourthly, hee was cloathed in a white or λευκον, that is, a bright garment, in signe of an affected Kingdom, or of folly, as one that was able to say nothing before the King in his owne defence.

Con-

Consider secondly that *Herode* was offended at the silence of Christ, lesse then the Priests, who pronounced him guilty of death, but more then *Pilate*, who by his silence admired the prudent grauity of our Lord. Thou mayst learne that by the same causes some fall more grieuously then others, & those most grieuously, which are in highest estate and calling. *Pilate* was a lay Gentile ; *Herode* a laye man, but a Iewe ; *Cayphas*, the high Priest of the Iewes. Consider thirdly, that Christ is a King, but such a one, as the world knoweth not, but doth accuse laugh at, and dispise. By these irrisions our Lord deserued for himselfe to bee exalted
about

about all Kingdomes, and for vs, that wee should bee indued with true wisdom, bee made immortal Kingdomes in the Kingdom of Heauen, & bee clothed with the white garments of immortality. Reioyce therefore, if thou dost suffer irrisiō and persecution with Christ for iustice, because thine is the Kingdom of Heauen : And beware, least Christ be mocked by thee, if thou dost contemn the poore, and his Seruants, & neglect his Sacramēts, words, & Cōmandements. Lastly do thou accompany y^e spouse of thy Soule, clothed in this scornfull garment, in his iourney to *Pilates* house : marke what scoffings hee heard; obserue his eyes, & what countenance
he

hee shewed; & pray vnto him
with thy whole heart, y thou
maist be a foole vnto y world,
so thou bee accounted wise
vnto Christ.

*And Herode and Pilate,
were made friends in that day:
for they were enemyes before,
one to another.*

Lue. 23.

CONSIDER first a double mi-
serery. I. That wicked men
agree together against Christ
and his followers: Heritiques
oppugning the Church; and
the Deuills vexing the iust
man. The other, that the
death of Christ made peace
betweene the *Jewes* and the
Gentiles; and so y the first and
principall Office of the pas-
sion of our Lord was to
bring and maintaine Peace.
There-

Therefore presently after his Resurrection, in his first & second meeting, hee said to his Disciples, *Peace bee vnto you.* Hee would, that wee should haue peace with God, to whō hee payed the price of our sinnes; with our own conscience, which he deliuered from sinne, and filled with inward grace; and with our neighbours, whome hee commaundeth vs to loue, hauing infused his diuine loue into our hearts. As often therefore as thou seelest inward war within thy self; as oftē as thou seekest y^e thou hast lost peace with God; as often as thou shalt perceiue thy neighbour angry at thee, or dost experience his hatred against thee: Presently

sently turne thy selfe to the
Crosse of Christ, as to him,
which is thy onely true Medi-
ator, and will restore thee vn-
to peace with all men. Con-
sider secondly, (*In that day*)
that is, the very same day:
That thou mayest learne how
easie it is for our Lord to make
peace, and to pacifie mindes,
that are most incensed, and to
helpe thee in thy greatest af-
flictions, although there bee
no humane meanes. Pray
therefore vnto God, that hee
will bring tranquillitie vnto
the Christian cōmon wealth,
cease the troubles of warre,
and giue a constant
Peace vnto
his
Church.
L The

**The 23. Meditation of
the requiring of
Barrabas,**

*But Pilate calling the chiefe
Priests, and the Magistrates,
and the people, sayd vnto them:
yee haue offered vnto me this mā,
as auerting the people; and be-
hold I examining him before you,
finde no cause in this man of
these things in which yee accuse
him, no nor Herod neither, For
I haue sent yee vnto him, and
behold nothing worthy of death
is done vnto him: therefore I
will dismisse him, being correct-
ed: And on the solempne day, the
President had a custome, and
must of necessity dismisse one of
the prisoners, whom soeuer they
should require. And he had the a
notable prisoner called Barrabas,
who*

who was take with the seditious, who in the sedition had committed murther: Then Pilate said: yee haue a custome, that I dismisse one in the Pasch: whome will yee that I dismisse vnto you? Barrabas, or Iesus, who is called Christ? for he knew, that the high priests had deliuerd him by enny.

Consider first, that Herod though he sawe nothing worthy of death in Christ, yet he did not deliuer the innocent out of the handes of the *Jewes*; but to gratifie the Priests, and the President, hee referred the knowledge of the cause to *Pilate*. In like manner euery one, desireth to please man, but none to please Christ. Consider secondly, that so many Iudges

sought the life of Christ, and nothing was found worthy of death, or of imprisonment. Doe thou so order thy life like vnto Christ, that the Deuills at the houre of death may finde nothing of their owne on thee. Purge thy soule with daily examination of thy conscience, and often confession of thy sinnes; so as nothing passe out of this world with thee, but that which is holy. Consider thirdly (*corrected or chastised I will let him goe*) Pilate thought to deliver our Lord, but corrected: not because he deserued it, but in fauour of the raging people, that they might be satisfied with his stripes. Thou seeest first, that the people could

could not be satisfied, but with the bloud of Christ: both because euill men are delighted onely in finnes, which drawe bloud from our Sauiour; and also because iust men haue no sweetnes but through the bloud of our Lord; nor any reioycing, but in the Crosse of our Lord Iesus Christ. Consider fourthly, that *Pilate* intended a good work, when he purposed to set Christ free, but not pure, but mingled with much euill, to wit, with beating and whipping Christ. And thou dost imitate him, as oft as thou attemptest any good thing, mixed with sinne; when thou giuest almes out of money euill gotten; or goest

Galat. 6.

to the Church, that thou mayest seeme religious, or doest any other thing not with a true intention. Consider fiftly, when *Pilate* thoght of the deliuering of our Lord after this manner, then hee remembred a more milde way. For he sawe the people assembled together, that according to their custome one of the prisoners should be giuen vnto them, whome they should choote out of many, which the President should propound vnto them, of what crime soeuer they were accused, and that in remembrance of the people of *Israell*, which about that time of *Pasch* were deliue-
red

red out of the bondage of Egypt : When he remembered this Custome, he resolved to name Christ alone, (whome he knewe to be well liked of many for his noble acts, and hated onely of the Priestes and *Pharisees*) with a Murderer, a Caprayne of the seditious, and a hatefull man, making no doubt, but that they would choose Christ before that most wicked man. Thou seest first, that the Author of life is compared with a turbulent murtherer : & thou art angry if neuer so little be detracted from thy honor and tytles. Thou seest secondly the holycustome of deliivering a prisoner in remembrance
and

and fauour of the benefite of their deliuerie out of the bondage of Ægipt. Thou being so often deliuered from the snares of the Deuill, and from the bonds of sinne; succour and helpe also thy neighbours in memorie of this benefite, that by thy labour and help, they may be freed from the bonds of their debtes, sinnes, miseries, and of all other euils.

Mat. 27.

And as he was sitting in place of iudgement, his wife sent vnto him, saying: haue thou nothing to doe with that iust man: for I haue suffered many things this day in my sleepe for him.

CONSIDER first when the people were sent away to deliberate whom they would choose,

choose, *Pilate* sate in iudgement, and receiued this message from his wife, admonished either by her good Angell according to the opinion of *Hilarius*, *Chrysostome*, *Ambrose*, *Hierome*, *Augustine*, and *Origen*; or else by a wicked spirit, who perceiuing his owne power by little and little to be weakened, and that his iudgement was at hand, and that the holy Fathers in *Lymbo* did exult for their speedy deliuerance, indeuored to hinder the death of Christ, according to the doctrine of *Ignatius*, *Ciprian*, *Gregorie*, *Rabanns*, and *Bernard*. Thou learnest here the innocency of Christ, witnessed by the very Angels, either good

Hil. cā. 33
In Mar.
Chr. ho. 8
in Mar.
Am. lib. 1
in Luc.
Hierō. in
Mar.
Augu. ser.
121. de tē.
Ori. tract.
35. in Mar
Au. Epist.
ad Philip.
Cip. se. de
Pasc. Dō.
Gre. li. 33
Mor. c. 21
Rab. ciua-
tur in Ca-
thēna di-
ui Thom.
Ber. ser. 1.
de Pasc.

or bad. And if this vision came by the helpe of the deuill, thou maist see the malice of men; whome when the Deuill hath once incited to euil, he cannot call backe from sinne: For the malice of concupiscence, and the force of sinne is so great, that it cannot be taken away, but by the help of God alone. Therefore the Priestes which were prouoked by enuy, were not warned; but *Pilate*, whom the diseale of concupiscence had not yet stirred vp. Labour thou with all thy strength to subdue the force of thy concupiscence. Consider secondly the Epithet of Christ (*that iust man*) for he is truely our Iustice, perfectly iust in himselfe, without sinne, & alwaies doing

doing most iust workes, by which he satisfied his Fathers wrath for vs, and left an example for vs to imitate. Consider thirdly (*haue thou nothing to doe with that iust man*) that is, meddle not with his businesse, let there be no dealings betweene thee and that iust man. Learne, y^e this iust man doth not appertain to wicked men, and that onely good men are partakers of his iustice. Doe thou pray this iust man to vouchsafe to admitte thee into his commerce and society, that thy wares from his wares, that is, thy good workes from his merites may bring much profite to the saluation of thy soule.

But

Mat. 27.

Mar. 15

Luc. 23.

Ioan. 18.

But the chiefe priests & elders stirred up the multitude, & perswaded the people that they shold demaund Barrabas and destroy Iesus : and when the multitude were come up, they began to pray Pilate, that hee would doe as he did alwaies vnto them. And the President answering said to the : which of the two will ye haue dismissed ? They all cryed out together, not him, but Barrabas take away him and dismisse vnto vs Barabas: And Pilate answering againe said to them : What then shal I do with Iesus, who is called Christ? but they cryed out againe, let him be crucified, crucifie him crucifie him: but Pilate said vnto them the third time : for what euill hath this man done ? I finde no cause of death in him : therefore I

fore I will correct him, & dismisse him: but they urged with many cryes, desiring, that he should be crucified, and their voyces increased, and they cryed more, let him be crucified.

Consider first, that y^e people inclining to Christ, were ledd by the Priests to demaund *Barabbas*, and to destroy Christ: That thou maist knowe first, that one speach of wicked men doth more hurt, then many exhortations of Saints can profite. For that which Christ had builded with great labour in three yeares, is heere overthrowne in a moment. Beware therefore of the speach of euill men, especially of heretiques, whose words creepe like a canker.

canker. Thou seest secondly, that the authority of Superiours is of great force, either to good or euill. If therefore thou hast any of Christs sheep vnder thy charge, vse thy authority to the glory of God. Consider 2. the ingratitude of y^e people; which esteemed so great a Benefactor lesse then a Theefe, and chose him to the Crosse. Thou learnest first to contemne the applause of the world, which hath so cruell an end. They cryed a little before *Blessed is hee, which commeth in the name of our Lord:* and now in other words (*Not this man*) but (*Let him be crucified.*) Secondly thou seest the blinde iudgment of the world, which condemning the highest good chooseth

chooseth the worst things, hateth a benefactor, and imbraceth an enemy. Take thou heed, least for a small gaine or humane fauour, thou dost betray Christ against thine own conscience, least the same happen to thee, which fell vnto the *Jewes*, to whom in stead of the *Messias* which they expected so many yeares, & at last reiected & condemned) came *Barrabas* (which signifieth the sonne of the Father) a Murderer, a Rayser of sedition, a Deuill, by whose will they are ruled: that they w^d refused to heare Christ comming in the name of his Father, might heare Antechrist speaking in y^e name of his Father the Deuill. Consider 3. the fearfull speech of

of Pilate, (*What shall I doe with Iesus*) : the wicked Iudge seeketh the allowance of *y* people. Bende thou thy minde in all thy iudgments and actions not to the will or manners of the people, but to the Commandements of God. Consider fourthly (*For, what euill hath hee done*) the innocency of Christ, so often repeated : That thou mayst euer remember, that Christ dyed, not for his owne sinnes, but for thine; this worde shall condemne all sinners at the last Iudgement. Why (will our Lord say) haue yee forsaken mee, and fled vnto the Deuill? For, what euill haue I done? What haue you found in my manners & Doctrine, that is not pure, and agreeable

greeable to reason? What euill haue yee had from me, or what good haue you found in the seruice of the Deuill? Doe thou now meditate vpon these thinges, and perseuere in the faith of Christ. Consider lastly, howe these clamours did wound the heart of Christ, and how hee was more grieued for this so great and heynous a sinne of his beloued people, then for the torment of the Crosse. Doe thou comfort him with thy deuoute prayer, and forsaking the Deuill and his pompes, yeild thy selfe wholly a slaue and seruant vnto Christ.

§

*
*
*

The

**The 24. Meditation of
the whipping of our
Lord.**

*Then Pilate apprehended him
and whipped him. Then the Sol-
dionours of the President taking
Iesus carryed him into the Pre-
tors court, and they gathered to-
gether all the company vnto him.*

Consider first, that the
spouse of thy soule, that
hee might betroth him-
selfe vnto thee, was di-
uers waies mocked, spit vpon,
pulled, and beaten : but now
hee is come to woundes and
bloud ; that hee, which gaue
vnto thee his honors, liberty,
and other corporall goods,
and suffered himselfe to bee
spoyled of all these for thy
sake,

sake, might now in like man-
 ner plentifully shed his blood,
 and powre out his bowels,
 that hee might see, what libe-
 rality thou wilt vse towards
 him againe. Consider second-
 ly two causes, why *Pilate* v-
 sed this whipping. The one
 was, that by the sight of the
 body of *Christ* torne with so
 many stripes, hee might some-
 what pacifie the fury of the
Jewes, and stay them from the
 desire of the Crosse. The o-
 ther was, that if neuerthelesse
 they persisted in their fury,
 this whipping should goe be-
 fore his crucifying. For by the
 lawes of the *Romanes*, such as
 were to be crucified were first
 whipped. But y true cause of y
 whipping of *Christ* according

to

Luc. 23.

to the will of his Father, was first that thou, which wert sicke in euery part of thy body, mightest bee wholly cured by the woundes of his whole body. Secondly that he might receiue thee wholly, who gaue himselfe wholly for thee. Thirdly, that thou shouldest open the bowels of thy loue towards him, who by these stripes opened his body to thee. Consider thirdly, that *Pilate* deliuered Christ to the *Pretorian* Soldiours, who assembled their whole band, which was the tenth part of a Legion, to wit; Sixe hundred sixty sixe Soldiours) by whom hee was carried into the court of the Pretor, that is, into a more spacious roome, & forsaken

saken of all friends was exposed vnto ſy prey, like a Lambe in the midſt of Wolues. Enter thou into this Court; mark attentively the cruell wantonnes of the Soldiours, and the modeſty of Chriſt in all theſe miſeryes, his cleare and amiable countenance, and his incredible patience. Firſt they deſpoyled him of all his cloathes, & ſet him naked amongſt them. Conſider the ſhamefaſtnes of thy moſt chaſt Lord ſet naked before ſo great a company of men, and keepe the clothes, which hee put off, to couer thy nakednes. Then they tyed his holy body to a pillar, with his armes ſtretched vp, that his whole body might bee ſubiect to ſtripes.

Then

Cap. 67.
in Mat.

Then euery one made a whip, either with rodde brought thither of purpose, or else of cordes, (for this word ραβδ-
λου, which wee call a whip, as *Euthemius* noteth, is a scourge wouen with little cordes or leather thongs) and euery one fell to worke. Pray thou thy Lord, that this his nakednesse may couer thy soule with his heauenly grace and vertues; and these his bonds free thee from sinnes; and this his being alone amongst his cruell enemyes, may deliuer thee from the handes of thy enemyes.

Secondly, of the whipping it selfe.

CONSIDER first how cruell it was. By the auncient Law the *Jewes* were forbidden

to giue any man aboue forty stripes, this being added for the cause of the Commaundement, *Least thy brother should depart before thine eyes fowly torne with so many stripes.* But the *Gentiles* who were neither tyed by the *Iewes* Law, nor moued with any commiseration, exceeded this number so farre, as it was reuealed vnto some *Saints*, that hee receiued to the number of 5. thousand 4. hundred stripes: w^{ch} will not seem improbable, if these few things be diligently considered 1. The Law of beating, by which it was decreed that the guilty person, should bee stricken by euery one of the *Soldiours*, a *Free-man* with staues, and a *Bond-man* with

Deut. 25.

*St. Gert.
lib. 4 diuini
nam insu-
mationū,
Cap. 35.*

with whippes. By which Law thou dost learn, that thy Lord Christ was beaten with whips like a Bond-slaue, that hee might restore thee to liberty, and that hee was beaten by Sixe hundred and threescore Soldiours, according to the will of euery one. Secondly, the cause of the Lawe of this whipping of thē, which were cōdemned to the punishment of the Crosse, to wit; that the body of him, that was to bee crucified, should bee so disfigured, y the nakednes should not moue the beholders to any dishonest thoughtes, when they should see nothing pleasing or beautiful, but al things torne and full of commiseration. Thirdly the purpose, of

Pilate,

Pilate, who hoped to spare his life by this so great cruelty v-
sed against him. Hee would
therefore, that this correction
should bee most sharpe, by
which hee might pacifie the
desire of reuenge in his most
cruell and inhumane enemies.
Fourthly, the hatred of the
Priestes, whome to please,
the Soldiours vsed all extre-
mityes against Christ. Fifthly,
the great care and hast, which
the Priests vsed in the carrying
of the Crosse of Christ, least
Christ should dye before hee
was crucified: Which doth
plainly shew, that he was bea-
ten with so many stripes, that
hee could not long continue.
Consider secondly the māner
observed in this whipping.

M

For

.Psal. 128

For first his breast was fast tyed to a piller, and they cruelly rent his backe, according to that : *Vpon my backe haue sinners builded* : or according to the Hebrues : *Haue Ploughmen ploughed* : that is to say, haue most cruelly torne it. And when that part was cut with stripes, then our Lord was vntyed, that the fore-part of his body, his breast, his belly, his thighes, might bee as cruelly vsed, according to the Prophet : *From the sole of his foote, to the crowne of his head there was no wholenes in him.* And y this was so, thou mayst knowe by this, when *Pilate* shortly after bringing soorth Christ vnto the people saide : *Behold the man.* Hee did not
shew

shew his backe couered with Purple, but his breast and his fore-part for them to behold. Doe thou with the eies of thy soule beholde the cruelty of the Soldiours, and the amiable patience of Christ. Listen with thy eares to the wordes, laughters, and scoffings of these deryding Soldiours, & they vttered blasphemously, whilest they were whipping, tormenting, and binding the body of Christ. Admire the deepe silence of Christ in all these stripes, who complained of no paines, neither in crye, nor sighe. To bee brieft, doe thou inwardly feele the paynes of these stripes, which peirced euen to the very bones and bowels.

Gather vp the bloud, which dropped downe vpon the ground; apply it to thy finnes and wounds; & pray thy Lord, that he will not suffer it to be shedd so plentifully for thee in vaine.

Thirdly after his whipping.

Consider first, the tormentors were wearyed; the whippes and rodde fayled; and Christ, being spent with paines and losse of bloud, was scāt able to stand vpon his feet. Spare not thou thy selfe, but spend thy youthfull yeares and strength in the seruice of thy Lord. Consider secondly how thy Lord crept vp and downe to gather vp his scattered cloathes, and put them on, not without great paine, which

which cleaved to his wounds,
and were spotted with blood,
and hurt his soares. Doe thou
gather together the Church
being the vestment of Christ:
and spare no labour to gayne
soules which are washed with
that blood, Wash the wound-
ed body of Christ with thy
teares, and anoynt it with the
oyle of Charity and Deuoti-
on, and omitt nothing which
thou thinkest may helpe to-
wards the cure of this body,
and of the members thereof.
Consider thirdly, that Christ
our Lord did drinke his blood
thus plentifully vnto thee in
this his whipping, & in his co-
ronation following in y^e third
houre, in which same houre
after his ascensio into Heauen,

he sent downe the holy Ghost into the hearts of his Apostles & of his whole Church. That thou mayest learne, first that the bloud of Christ was plentifully shed, that the grace of the holy Ghost might plentifully bee communicated vnto thee. Secondly that at the same time, when the effusion of this bloud is remembred, & renewed in the Church by the Sacrifice of the Masse, thou being present shouldest with open heart plentifully receiue the fruit of this bloud, & grace of the holy Ghost, and diuers other griftes. The Meditation hereof stirreth vp admiration, increaseth confidence, inkindleth loue, mooueth compassion, bringeth sorrowe for sinnes,

sinnes, exhorteth to labour,
and melteth the soule in gi-
uing thankes.

**The 25. Meditation of
the Crowning of
our Lord.**

*Then they uncloathing him,
put a scarlet Garment about
him, and weaning a Crowne of
thornes, they put it vpon his head
and a Reede in his right hand.*

Mat. 27

Mar. 15

Ioan. 19

COnsider first, that those
Torturers deuised a new
kinde of torment, which
might both afflicte, and
also make him to be mocked:
That hee, which called him-
selfe King of the *Jewes*, might
bee cloathed in royall orna-
ments. Consider secondly,
in this place foure kindes of

M 4

mock.

mockings. First, they pull off
 all his clothes, & a little before
 he had put on, renewing the
 griefe of his wounds, to & the
 cloath cleaued, and stripping
 his holy and virginal body
 naked, not without shame
 and confusion. Secondly, they
 put on a scarlet garment, that
 his purple blood shed all ouer
 his body, and the purple gar-
 ment put vpon him might
 shewe forth a royall orna-
 ment. Thirdly, in stead of a
 Dyademe they set vpon his
 head a Crowne, wouen of ma-
 ny bushie thorns, which (saith
Tertullian) did teare & deface
 the Temples of our Lord.
 Fourthly, they gaue him a
 Reede in his hand, in stead of
 a Scepter. O thou Christian,
 behold

Li. de co-
 rona mili-
 tis.

behold thy King, behold the
tryumph of his coronation.
Consider thirdly, that ſy great
benefites which our Lord pre-
pared for vs, are ſignified by
theſe illuſions. For firſt the ta-
king off of his garments,
whereby our Lords body de-
formed with ſo many wounds,
ſpotted with bloud, ſpittle, &
dirt, & loathſome to behold,
was vncouered; ſignifieth the
foulenesse of thy ſoule, defiled
with the ſpottes of ſo many
ſinnes; which foule ſpottes
Chriſt by his paſſion remoued
from thee vpon himſelfe, that
he might cleaſe thee from all
filth. Secondly, by the ſcar-
let Garment is ſignified our
nature, which is bloody and
guilty of death, which Chriſt

M 5 aſſuming

Isa. 1.

assuming to the vnity of his person, did Sanctifie; and also thy finnes, being as redde as a Worme, which Christ tooke away by his Passiõ; and also the members of the Church the body of Christ, which being in this world diuerfly afflicted, are couered with this garment of Christ, that they shall not faint, but increase in merites. For nothing doth so much comfort the afflictions of a Christian man, nothing doth so much aduance piety, as the earnest meditation of Christ. Thirdly his Crowne of thornes is thy barren and sharpepricking finnes, sprung through concupiscence out of the cursed earth of thy body. Fourthly our Lord holdeth a
Reede

Reede in his hand, whereby is signified, that by thinges accounted base in the world, as his Crosse, Passion, and Humility, hee winneth the Kingdome of the whole world, and vpholdeth all fraile, vaine, and scrupulous men by his Passion, and right hand. Doe thou pray our Lord to make thee partaker of all these thinges, and remember that it is vndecent for dainty and delicate members to lye vnder a head full of thornes.

And they came vnto him, and bending their knee, they adored, and mocked him, and they began to salute him, saying: Haile King of the Iewes.

Mat. 27.
Mar 15.
Ioan. 19

Consider first foure other kinde of irrissions:
First

First (*They came vnto him*) as seruants vse to come vnto their King, asking him in mockage, if he wanted anything. Whome thou doest imitate, being a Christian onely in name, and indeede a bond-slave vnto the Deuill, confessing Christ in wordes, but in thy deedes denying him. Secondly they adored (*bending their knee*) or as Saint Marke saith (*their knees*) none of them bending both their knees, but euery man one. His adoration is fraudulent that kneeleth on the ground with one knee, and holds the other vpright, vpon which his body may rest. Whō th. u dost imitate, when in thy outward gesture thou adorest
God,

God,& in thy minde thou followest pride,lust,and other vices. 3. (*They mocked him*) diuers waies, as their wanton wickednes did prouoke them. He is mocked vpon earth, whose Maiestie the Angells in heauen adore. But yet, because God cannot be mocked, doe thou shew thy selfe before him with all submission & purity of heart. 4. (*They saluted him, saying, haile King of the Iewes*) an excellent speech, wherewith thou also maist salute the King of those *Iewes*, & acknowledg their sins. & sing praises vnto God. Blessed art thou if thou hast a King, by whome thou maist be sweetly gouerned in this world,& after this life be made partaker of his

his Kingdome. Cōsider 2. that Christ by seeing and hearing those ignominies; did cure all posterity frō the Serpents hissing into the eares of *Eue*, and from the vanity of her eyes, through the curiosity wherof shee infected our eyes. Pray our Lord to conuert all these to the profite of thy soule.

And they spit vpon him, and they tooke a reede, and strooke his head with the reede, and they gaue him blowes.

Mat. 27.

Mar. 15.

Ioan. 19.

Cōsider first, 4. other kinds of mockings. 1. (*They spit vpon him*) defiling in so vn-worthy & scurrile manner, not only his face, but his breast also, & his whole body: Yea the body of him, *Who is the brightness of glory, and the substance of the*

the Father, whome the Angels
desire to behold. 2. (They take
a reede) faining to doe him
seruice, as though they would
ease him, being weary of the
burthē of his Scepter. 3. (They
strike his head with the reede)
that the Thornes might bee
deeper fastened into his head.
Marke how by these blowes
the thornes pierced to y very
Scull of his head, & fastned in
the ioining of y bones, & were
there brokē. 4 (They gaue him
blowes) not with their bare
hand, but being armed against
the pricking of y thorns. Heer
do thou admire together with
his other vertues, our Lords
Charity, Patience, Meeknes,
Benignity, & aboue al, his hū-
ble obediēce, by w he yeilded
him-

Heb. I.
1 Pet. II

himselfe to the will of his tormentors, and being commanded to sit downe, to lift vp his head to the Thornes, to holde the Reede in his hand, to expose his Face to blowes, hee obeyed without delay. Consider secondly, that these *Ethnicks*, though they offered many iniuries to our Lord; yet they neuer couered his face; that Christ with the eies of his mercy might behold vs louingly, and forsaking the *Iewes* might of *Gentiles* make vs Christians. Thou learnest first, not to couer the truth with new opinions, nor to decline to Hæresie; but openly to professe the true Faith, how great a sinner soeuer thou beest. Thou learnest secondly,
not

not to neglect thy cōscience,
when it pricketh and warneth
thee of thy sinnes : For the
beginning of thy conuersion
is, when thy conscience re-
prooueth thee. Pray vnto thy
Lord, that he neuer turne his
face from thee, that hee pre-
serue thee in the true Faith,
and adorne thee with true
vertues, especially with hum-
ble and willing obedience,
that thou mayest faithfully o-
bey thy betters, not onely in
light and easie thinges, but
also in great, sharpe,
and difficult
matters.



The

The 26. Meditation of *Pilate* his bringing forth of our Lord to the People.

Joan. 19 Pilate went forth againe, and said unto them: Behold I bring him forth unto you, that yee may know, that I find no cause in him.

Consider first, that when *Pilate* thought our Lord had beene so cruelly v-sed, that it would haue moued a stony heart to compassion, then hee brought him forth. yet going himselſe a little before, to prepare the hearts of the *Iewes* to pittie. The wicked Iudge doth herein condemne himselſe, when hee cōfesseth him to bee innocent, whome hee had handled so cruelly, to please other men.

Confi-

Consider secondly (*Behold I bring*) for it is a wonderfull thing, that God, who hath bestowed vpon men so many & so great benefits, should suffer so many wronges and wounds by me. Admire thine owne ingratitude. God hath brought thee into this world, adorned with all goodnes: & thou bringest him soorth, and castest him out of thy heart, shamefully misused with thy grieuous finnes, & doest not suffer him to rest in thy house, which thou hast filled with these and other finnes. Doe thou rather bring him soorth to bee prayesed and adored by the people. First by preaching him, & his will to the people, and then by thy good works, expres-

Galat. 6.

expressing his holy life : That thou mayest say with the Apostles (*Aid now I doe not liue, but Christ liueth in mee.*) And bringing him forth let all men vnderstand, that there is no cause to bee found in him, why he should not be admitted by all men, when as thou canst see nothing in him, but signes of loue, bloud shed for thee, stripes, and wounds, so as it may be truly said of him :

Cernitur in toto corpore sculptus amor.

In all his members Loue ingrauen is.

Ioan. 19.

Then Iesus went forth, carrying his thorny Crowne, & purple garment.

Consider first, howe thy Lord came forth amongst the people. Beholde a high place,

place, to which they ascended by twenty three marble steps, (which are kept till this day at *Rome* with great reuerence,) and before that a most spacious Court, filled with many thousands of people, who had assembled themselves out of all *Indea* against the feast of Pasch. All these so soone as they espied our Lord coming forth with Pilate, came pressing nearer, that they might better beholde this sadde and horrible spectacle. *Goe forth also, yee Daughters of Ierusalem, and bebold King Salomon in the diademe, wherewith his Mother the Synagogue of the Iewes hath crowned him. Goe the also forth, O my Soule, & behold the Diademe, and the royall*

Cant. 3.

royall ornaments, which thy
sinnes haue set vpon thy God.
Marke attentiuely the whole
body of thy peaceable King,
cruelly torn with his enemyes
handes : that he might gaine a
most assured peace with God
for thee, & for thy conscience.
Behold his Crowne wouen of
boughes, decked with thorns,
and droppes of blood in lieu
of precious stones : His hands
and armes carry cords in stead
of bracelets: His necke and all
his body, is tyed with a rope,
in stead of a belt, & Chaine of
gold: The works of his appar-
rell is scars & wounds: His di-
uine Countenance with fleame,
spittings, blood, & filth, is as it
were painted, or masked, and
disguised. Let these things
moue

move horror in others, & compassion in thee. Mark y words of *Isaias*. *Hee hath no beauty nor comelines; wee saw him, and he had no countenance: That is, hee looked not like a man, and his countenance was as it were hidden, & looking downe; & wee esteemed him, as a Leaper.* Doe thou reuerence this attire of thy Lord with the inward affection of thy heart, in w hee fought against thy enemies, & got victory & glory for thee. For euen as thou esteemest those thinges, & keepest them carefully, by which thy friend hath gotten riches, & honour for thee; so thou oughtest religiously to meditate, worship, and imbrace those spitings, whips & reproaches, w haue

Isa. 33

Ioan. 1

Mat. 24.

haue brought aboundance of
so great goods vnto thee. For
our Lord knoweth his owne
attyre, and he will more easily
receiue thee comming in such
garments, then in worldly
pompe and brauery: And hee
had rather haue thee to pray,
and worship him, in this poor
array, then in all thy braue at-
tyre. Consider secondly, that
this sack of the body of Christ
which came down from Hea-
uen, full of grace and truth, is
now opened, and torne in all
partes, breathing out of his
holy bowels a wonderfull fa-
uour, so sharpe, that it driueth
away Deuils; so peircing, that
it entreth into stony hearts,
and so sweete, that it draweth
the Eagles from all partes of
the

the world. For *where the body shall bee, thither also will the Eagles be gathered.* Purge thou the nostrils of thy heart, purge thou the filth of thy vices; that being stirred vp with \bar{y} sweetnes of the saour of God, *Thou mayst runne into the sweet saour of these oyntments.* And pray vnto our Lord to drawe thee after him with his sweetnes, & to instill into thy heart the loue of his Passion, that thou mayest contemne the world in respect therof. (*And he said, behold the man*) by this worde, *Pilate* endeauoured to mooue some commiseration, shewing first the bitternes of his punishment, as if hee had said, knowe that hee is a man and not a beast; if hee haue

Mat. 24.

Cant. I

N

com-

committed any fault, he hath paid wel for it : therefore ô mē, take pittie vpon a man, it is the part of beasts not to spare the conquered. And again, behold he is a man, & a most miserable man, whom ye haue accused as King of the *Jewes* ; there is no cause, why yee should be afraid of this King, whome through the great deformity of his body, & cruell tormēt, yee can scarce knowe to be a man. Doe thou apply these words profitably vnto thy selfe in this māner. I. (*Behold the man*) he is set before thee to imitate, in this habite, in these gestures, and in this shape of body, and minde. *Abraham* was proposed to our Auncestours for an example

ample of life. *Marke the Rock* Iſa. 51
(*ſaith Iſaias*) *out of which*
yee were cut, Heere a man is
proposed vnto thee, of whom
our Heauenly Father ſaith :
Heare him : and the Sonne
of God : *Learne yee of mee,* Mat. 27.
for I am meeke and humble of
heart. Looke therefore not
vpon other mens manners, but
vpon this mans, vpon this face
of Chriſt : who although
hee be God, whose vertues
and deedes thou canſt not
attayne vnto, yet he is true
man, indued with the ſame
frayle and humane nature like
thee and other men. Thy firſt
Father *Adam* made thee of Pſal. 84.
a man like to fooliſh Bea-
ſtes : If thou wilt returne to
the auncient dignity of
N 2 humane

humane nature, ioyned thyselfe with this man. Secondly (*behold the man*) to whome thou maist flye in all thy necessities: these spittings are suffered for thee; this bloud is shedd for thee; and all these euills are indured for thy sake: both that thou shouldest take away thy sinnes, and cure thy wounds by these medicines, and also that thou shouldest pay them to the eternall Father for thy infinite depts. Thirdly (*behold the man*) marke what thy sinnes haue brought vnto this man: thy pride hath caused these irritions and this contempt; thy couetousnesse, this nakednes; thy drunkennesse, this effusion of bloud; thy lust, these thornes;

thornes; and thy sloath, these
bonds. O man, behold this
man: but who art thou, and
what is he? thou a man like a
worme, he a man and God.
Oh how great glory is due vn-
to him, and how much shame
vnto thee? yet what is he be-
come for thy sake? and what
sufferest, or doest thou for
him? *he is made a worme and no
man, a scorne of men, and an ab-
iect of the people.* And this, be-
cause he would carry thee vp
to God. But thou being care-
full of nothing lesse, then of
exalting his glory, apply-
est thy selfe about thine
own honor, wealth,
and
commoditie.

Psat. 21

★★

N 3

The

The 27. Meditation of
the third accusation of
our Lord before
Pilate.

Joan. 16

*Then whē the high Priests and
the Ministers sawe him, they
cried, saying, crucifie him, cru-
cifie him.*

COnsider first, the people
holding their peace, and
inclyning to cōmisera-
tion, the Priestes and
their ministers, and flatterers
were not pacified. That thou
maist knowe first, y no man is
moued more hardly to repent
his sinnes, then he, which sin-
neth of set purpose and ma-
lice. For they, which fall tho-
rough weakenesse and igno-
rance, are soener recalled, and
deserue pardon; but they,
which

which wittingly and willingly
are euill, are rather hardned &
indurate, the any way amēded
by admonitions. 2. That the
enimies of Christ and of his
Church, are neuer y better for
being vled gētly & curteously.
For these kind of mē are to be
subdued by thretnings, terrors
& constancy, & not by suffer-
ance. Consider 2. That euen as
these wicked men did vpon
the sight of the bloud of
Christ thirst after his death,
like dogges vpon the sight of
the bloud of a wilde Beast :
So thou oughtest to be in-
flamed with the loue of the
passion of our Lord by the
contemplation of his paines,
that the fire of Deuotion

Psal. 38.

Hier. 12

Pro. 30

Joan. 19.

meditations. Consider thirdly how the words of these wicked people did pierce the bowells of thy Lord (*crucifie him, crucifie him*) of which he foretold in the Prophet: *I haue left my house: I haue put away my inheritance: I haue giuen my beloved soule into the hands of her enemies: my inheritance is made vnto me like a Lyon in the wood.* Suffer with thy Lord, and lament thy finnes, which continually send forth the same cries, and are bloud-suckers, instantly crying, *Bring, Bring.*

Pilate said vnto them, *take ye him and crucifie him: for I finde no cause in him.*

Consider first that Pilate being moued with disdain, answered somewhat sharply

sharply vnto the *Iewes*. Ad-
mire thou thy own coldnesse,
who art a Christian, & know-
est the dignity of Christ, and
the greatnesse of his paines,
and doest confesse, that thou
wert the cause thereof, and
yet art not moued, neither
with commiseration towards
Christ, nor with disdaine a-
gainst thy selfe. Learne iustly
to be angry at them, which
goe about to incite thee, and
others vnto sinne: that is to
say, at the Deuill, and his mi-
nisters. Say vnto him, if thou
wilt offend the goodnesse of
God, I finde no cause in him,
but of loue, reuerence, and
thankesgiuing. Consider 2.
Though *Pilate* was loath to
pronounce \bar{y} sentēce of death
N 5 against

agant our Lord; yet he did not hinder his death, but wold put it ouer to other mē. Whō thou doest imitate, as often as thou leauest to the will of others that mischise, & thou thy selfe darest not cōmit. Consider 3. That this wicked Presidēt, after all this grieuous punishment, found no cause in him, either of death, or stripes. Doe thou inquire the cause in the opened bowells of Christ, to wit, his burning loue, & cutt & brake asunder this sacke of his body, & poured foorth his blood so plētifully. What will the holy angels do & were astonished in y^e natiuity of this Lord, at the wonderfull loue which caused almighty God to take vpon him a frayle and
infants

infants body. How will they be amazed both at this loue of God, w^{ch} for man was cōtent to be esteemed a worm, rather then a man, & to be the scorn of men, and the outcast of the people, & the scum and laughing stocke of all men; & also at the raging malice of the *Jewes*, who would neuer bee satisfied with the paines and punishment of their *Messias*, which so many ages before was expected, & promised vnto them; and likewise at the hardnes of thine owne heart, which is not softened and melted with this burning charity of thy Creator. Admire thou these thinges, and pray thy Lord to inflame thy heart with the loue of him.

The

Ioan. 19

The Iewes answered him: we haue a Lawe, and according to the lawe he ought to dye, because hee made himselfe the Sonne of God.

Consider first, the proud answer of the Iewe. (*we haue a Lawe.*) They belieued in the lawe, which they had in writing; and did not fulfill it in worke. Those men doe imitate them first, which boast of the word of God, and continually obiect the same, and are wholly in the commendation of faith: when in the meantime they do nothing worthy neither of faith, nor of the holy Scriptures, nor yet of a Christian man. Secondly, they which place all piety in outward ceremonies onely, and
not

not in y^e worship of God, & in brotherly charity. Consider 2. That according to the Lawe Christ ought to dye. For the whole lawe of *Moses*, and of the Prophets, foreshewed the death of Christ; for all the sacrifices of the old Law, were shadowes of the sacrifice of the Crosse: and all the Prophets referred their prophecies to the death of the Messias. Therefore the *Jewes* said true, but not according to their owne intention, whose meaning was, that the sinne and blasphemy of Christ deserued death by the Lawe, that thou maiest learne, that God turneth to thy good those things, which are badly spoken or done by the wicked:
and

and also that thou shouldest drawe goodnes euen out of wicked men. Consider third- the cause of his death (*Because hee made himselfe the Sonne of God.*) A most true cause of death: First if thou doest consider, God the Father; for the Son of God being made man, made man the Sonne of God, assuming humane nature into one person of the Sonne of God. For wee should neuer haue come into grace with the eternall Father, but by the death of that man, who was the true and very Sonne of God. Secondly, if thou consider the *Jewes*; because hee liued the life of the Sonne of God. For therefore their enuy was exasperated to the death

death of Christ, because his most Holy life reprehended their wicked behaviours. Take thou heede, that neuer any other fault bee noted in thee, but onely that thou art the sonne of God. For if thou doest suffer for that cause, thou art happy, and the faithfull Disciple of Christ. And because the Sonne of God did vndergoe this death to make thee the Sonne of God, pray him that hee will lighten thy soule with his Grace, and exalt thee to bee the Sonne of God, and after this life by communicating his Diuinity vnto thee, he will number thee amongst the Sonnes of God, and graunt thee thy portion among his
Saints

Saints, which shall bee called
the sonnes of God.

The 28. Meditation of
the second examination
of Christ made by
Pilate.

Ioan. 19

*When Pilate heard that speech
hee feared more, and entred a-
gaine into the Pallace, and said
vnto him, whence art thou? but
Iesus gaue him no answer.*

Consider first, that *Pilate*
being an *Ethnicke*, and
possessed with the error
of the *Gentiles*, feared
least Christ was *ſon* of some
God, as perhaps of *Iupiter*, or
Mars. For so the Poets faine
of *Romulus*, and *Remus*, and of
diuers others : and Christ his
modesty in answering, and his
grau-

gravity of manners confirmed this opinion. Hee feared therefore the indignation of the God his Father, whose Sonne hee had so vniustly whipped. The *Gentile* feared the vaine wrath of the *Gentile* God, and feared not the grieuousnes of his sin : neither did the *Iewes* feare the most iust wrath of the true God. Thou likewise doest feare sometimes shadowes, dreames, and childish fancies ; and art not affraid of the Deuill, who is alwayes at thine elbowe, when thou sinnest ; nor the district iudgment of Christ, whome thou doest offend ; nor Hell mouth gaping for thee. Consider secondly (*Whence art thou.*) E-uill men neither knowe God
the

the giuer of all good thinges,
nor from whence any good
commeth to them. *The Oxe
knoweth his Keeper, and the
Asse, the manger of his Lord.*
Hennes, Cattes, and Hogges
when meat is cast vnto them,
lift vp their heades, and looke
vpon them, that cast the
same : And man, who hath
receiued so many benefites
frō God, doth neither thanke,
nor knowe God. Consider
thirdly, that Christ made no
answere. First, because it was
not necessary seeing hee had
manifested his innocency be-
fore ; and also satisfied this
question, saying : *My King-
dome is not of this world : I was
borne for this, and for this
I came into the World, &c.*
For

For our Lord spake but sel-
dome, and necessary thinges,
and (as *St. Chrysostome* faith)
least hee might seeme proude
by his continuall silence. Se-
condly, least by his answeres
hee might bee thought desi-
rous to escape, and to auoyde
death. which he might easily
haue done, if either hee him-
selfe, or any other for him had
seriously defended his cause.
Thirdly least hee should giue
holy thinges vnto Dogs. For
at this time *Pilate* by his great
sinne of whipping him, had
made himselfe vnworthy of
an answer at Gods handes.
Fourthly, because an Heathen
man could not vnderstand
the answer of that, which
the Angells cannot conceiue.

Hom. 87.
in Mat.

For

Isa 53

For from whence is that Person, which with his Maieſty filleth both Heauen & Earth; which alwayes ſpringing in the boſome of the Father, is alwayes borne and perfect; whole generation noe man can declare. Thou therefore pondering in thy minde the Maieſty of thy Lord, and ſeeing him before this wicked Preſident thus ſowly torn, deformed, with ſo many ſtripes, and couered with ſo many ſpittings, filth, and torments, admire and aſke him, whence art thou? Art thou hee, whole Father is God, whole Seruants are the Angels, and whole Kingdome is Heauen? For if wee may Iudge of a man according to his habite, thou ſeeſt

seemest to bee a Worme, rather thē a Man, brought forth of the durte, rather then coming from Heauen.

Then Pilate said unto him: Doeſt thou not ſpeake unto mee? doeſt thou not knowe, that I haue power to crucifie thee, and power to diſmiſſe thee?

Ioan. 19

CONsider first, the pride of *Pilate*. First because hee thought he was contemned by this silence of Christ, hee threatneth him with his power and authority. For a proud man is soone angry, and will not suffer indignity at anothers hand, and yet careth not what iniury hee offereth to them himselfe. Secondly, that hee attributeth to himselfe the power, which hee hath recei-
ued

ued from another : that thou mayest learne, first to referre all thy good things vnto God from whome thou hast receiued them, least hee take them from thee for thy ingratitude. Secondly to acknowledge those giiftes, and to vse them to the honour of thy Lord, least by abusing thē thou beest grievously punished. Consider therefore earnestly with thy selfe thine owne wealth, authority, learning, strength of body, and thy other giifts; and howe much good thou mayest doe thereby, either for the increasing of Gods glory, or the saluation of thy neighbours; and how much good thou hast done : and labour instantly to doe as much

as thou art able ; for neither worke, nor reason, nor wisdom, nor knowledge shall bee in Hell, to which place thou makest hast. Consider

Eccle.9.

secondly, that *Pilate* acknowledgeth free power in himselfe to crucifie our Lord, and to dismisse him : That thou mayest learne, first, that thou doest not want free will to doe well, or ill ; and that thou mayest vse it to the exercise of vertue, and not to commit sinnes. Secondly, that it is an euill freedome, whereby wee may doe euill ; and an excellent necessitie, which bringeth vs to better thinges. Doe thou then ioyne thy selfe so vnto Christ, that it shall not bee in thy power to doe ill,
but

Au. Epist
45.

but that thou mayest will and doe onely good and vertuous thinges. For that is true Christian liberty, so to bee able to worke through vertue, and to effect those things, which reason & faith doth dictate; that wee would not sinne, though it were lawfull, the will being so confirmed in good, that it cannot bee diuerted by any impediments, either of concupiscence, or any other thing.

Ioan. 19

Iesus answered, thou couldest haue no power against mee, except it were giuen thee from aboue. Wherefore hee, which hath deliuered mee to thee, hath the greater sinne.

CONSIDER first, that by these wordes Christ abated the pride of Pilate, teaching him, that

that hee had of himselfe no power, but that, which was either giuen him from aboue by *Cesar*, whose Vicegerent hee was (as *St. Augustine* interpreteth this place,) or granted him from God in Heauen, without whose speciall permission no man could doe any thing against Christ the Sonne of God. *Pilate* receiued this power with the enemies of our Lord, when hee gaue them lycence in the garden to rage against him, by these wordes : *This is your hower, and the power of darknes.* And although it was necessary to haue a more peculiar permission to rage against Christ, then against any other Christian. Yet thou mayest
O learne

Tract. in
Ioan 116.

Luc. 22.

Beat. Leo.
ser. de pas.
Dom.

learne truly with Saint Cyprian, that the Deuill can doe nothing against man, except God permitt him. Consider secondly, (*he which deliuered me to thee, hath the greater sin*) to wit, then if he had offered any other man to be put to death by thee: or greater sinn then thou; partly because thou maist be much moued therevnto by reason of thy authority, and by the people, and the chiefe men, whereas hee did it of himselfe by priuate hate, and setled malice; partly because thou knowest not the dignity of my person, and office, & the *Jewes* must needs knowe by the propheties of *ſy* Prophets, hauing ſeene ſo many myracles, & could not happen,

pen, but by the *Messias*, so as they had no excuse of their sin. Thou seest first that all sins are not alike (as some men sayne) but that those finnes are more grieuous, which come of deliberate malice, then those w^h are committed through weakenes or ignorance: and they sin more which mocke and persecute the godly, then they which deride wicked men; and they offend more which inducement to sinne, then they which are induced; for the sinne of such redoundeth also to the inducers. Secondly, thou learnest to abstaine from all finnes, but especially frō those w^h are committed against God; as Heresie, blasphemy, periury, irrisiō

Ioan. 15

and prophanation of holy and
diuine things. For althogh in
the blinde iudgement of men
(which thinke nothing to bee
a fault, but that, which tend-
eth to the hurt of our neigh-
bour.) those thinges seeme
small: yet God will reuenge
more sharply the wrong done
vnto him selfe, then to any
other creature. Admire thou
the bounty of Christ, who so
louingly taught the wic-
ked Iudge: & pray
him, that he will
neuer giue
thee
libertie
to
sinne.

*
*
*

The

**The 29. Meditation of
the fourth accusation
of Christ before
Pilate.**

From thence forth Pilate sought to dismisſe him: but the Jewes cryed, ſaying: if thou doſt diſmiſſe him, thou art not friend to Cæſar: for every one that maketh himſelfe King, contradicteih Cæſar: but when Pilate heard theſe ſpeeches, he brought Ieſus forth, and ſate in the iudgement ſeate, in the place call'd Lithoſtrotos, but in hebrewe Gabbata; and it was the paſſecue, about the ſixt houre.

Ioan. 19

COnſider firſt, that Pilate, when he heard mentiõ of ſinne thought earneſtly of the diſmiſſing of Chriſt, for feare of cõmiting a

O 3

greater

greater offence : that thou maist learne hereafter to absteyne from sinne for the loue of Christ; for thou hast offended God long enough, and defiled thy conscience with the filth of sinne: but be thou more constant then *Pilate*, vpon whom God hath bestowed more grace. Consider secondly, the burning hate of the *Jewes*, who wanting matter of accusation, terrifyed the Iudge with threatnings, and as it were inforced him to do wickedly: as if they should say : Wee will complaine of thee to *Cesar*, whose enemy and competitor of the kingdome thou hast fauoured. Wicked men vse to threaten, when they cannot preuaile by truth.

truth. If thou fearest none but God, thou shalt overcome all thy enemies. Consider thirdly, that *Pilate* hitherto played the man, so long as it concerned not himselfe : but when he thought his owne honour and reputation was called in question, he yeelded to their threatnings, and was quite discouraged : like to those, who defend the truth, as long as they shall suffer no inconuenience thereby : but if they perceiue any storme, they presently turne sayle, and yeeld vnto the tempest, and will not suffer any kinde of trouble. Doe thou flie the world, least it carry thee away from the affaires of Christ

to some vniust action. For he which maketh himselfe a king and ruleth ouer himselfe, and ouer his desires, is not a friend to *Cesar*, the deuill (I meane) y prince of this world, whose friendship if thou seekest, and dost feare his wrath, thou shalt get that, which happened to *Pilate*, who by the complaint of the *Jewes* in another cause, lost *Cesars* friendship, & dyed miserably in exile. The Deuill followeth those that feare him; and flyeth and forsaketh them, that hate him. Consider fourthly, that the place, day, and houre of the condemning of Christ is distinctly noted: first, to declare the greatnesse of the sinne, when the onely begotten Sonne of

of the true God was condemned to dye on the Crosse. Secondly, to signifie the mysterie which is containd in the same. *It was the day of the Parasceue*, that is, the sixth day, in which man was created, in which man was to bee redeemed, in which the true Lamb was to be immolated, and in which the typicall Lamb was slaine. (*About the sixth houre*) that is, a little before noone, in which houre the typicall Lambe was prepared to be sacrificed, and men doe commonly pamper and cherish their bodies. The place *αιδισρωτος*, y^e is, strowed with stones: and *במה*, that is, high, because Christ was condēned by men more hard,

and more proud then the very stones; and did receiue this sentence of death for thy pride, and for the hardnes and blindenes of thy heart. Pray vnto thy Lord to lighten thy blindenes, to mollifie thy hardnes, and to suppress thy pride.

Ioan. 19 *And Pilate said to them, behold your king: and they cryed, away with him, away with him, crucifie him.*

Consider first, that *Pilate* preuailing nothing by other reasons, began to prouoke them to mercy by laughter, as if he should say: behold your great King, who vee accuse of aspiring: for he which scarce looketh like a man, how can he hope to be a King?

King? or else that he spake these words, to make them deny their *Messias*, and to submit themselves to the bondage of the *Romanes*, which was hatefull vnto them. For yet there remained a little sparke of pietye in his minde : that thou mayst learne how hardly our Lord forsaketh vs. Consider secondly, the three names giuen to Christ in this time of his passion by *Pilate* and the *Jewes*, *A man*, a king, the sonne of God : which three names the Sages acknowledged by their offerings. For saluation could not be given vnto vs, except God and man should suffer, who by his Passion tooke away the kingdome of the world from the

Mat. 2.

the deuill. Consider thirdly, the word full of comfort, (*behold your king*) by which word the conditions of our King are shewed vnto vs, who is not a lowre, hard, and importunate exaetor, oppressing vs with labours, and leading vs with great burthens, and imposing a grieuous yoake vpon vs; but louing and gentle, bestowing on vs through his abundant charity, his owne labours, dolours, bloud, and life, and that bloud by which alone all the filth of our sinnes is washed away: who caryeth also our sinnes & beareth our burthens : briefly, who refresheth vs with his body and bloud, and listeth vp his sweet yoake vpon our shoulders. To

Clea. II

this

this King thou hast giuen thy name in baptisme : thou hast begun to fight vnder his banner ; behold therefore diligently his armour, and obserue the manner of his fighting with his enemy. For thou must vse ſame weapons, & fight in the ſame māner : and if thou doſt deſire to be rewarded with the like Honours, thou muſt ſtriuē for the victory, by humility, contempt, Charity, and other vertues. Cōſider fourthly, the vnbridled rage of the *Iewes*, who reiectēd the King of glory, together with his Kingdome. (*Away with him, away with him*) (ſay they) we will not haue him reigne ouer vs. But do thou take this king of the *Iewes*, reiectēd by the *Iewes*,

Luc. 19.

Cant. 3

Jewes, and giuen to the *Gentiles*; and bring him into the house of thy Mother, and into the chamber of her, that bare thee. Make him thy King, and not the World, nor the Deuill, nor thy Belly, nor Mammon. And say not now, *Behold your King*, but beholde, our King, yea, my King, who hath loued me, and giuen himselfe for me. And beware, that thou doe not againe by any faine crucifie this King, whome thou hast once admitted, least hee complain of thee, saying: *Yee, all yee people, doe rayle me*: But rather being fastened thy selfe vnto the Crosse with Christ, pray him, that hee will fasten thy flesh with his feare.

Mela. 3

Galat. 2.

Psal. 118.

Pilate

Pilate said unto them, shall I crucifie your King? The Priests answered, wee haue no King, but Caesar.

Ioan. 19.

Consider first, in this question of *Pilate*, howe vnworthy a thing it was, that the *Messias*, who was promised to Man-kinde from the beginning of the world, and expected so many ages, and at last, thorough the mercy of the eternall Father, sent for the saluation of the *Jewes*; should come to such and so miserable a death, and as an vnworthy & accursed person should bee demaunded to the horrible punishment of the Crosse. Do thou look vpō thy selfe, & mark whether perhaps thou art not in the same error.

Thou

Thou knowest that thou wert borne into this world to this end, y at the last thou shouldest enioy God in euerlasting and heavenly felicitie. Thou knowest that all the whole world was made and framed by God for thy sake, and that for the same cause the very Son of God descended down from Heauen, was borne of the Virgin *Mary*, and consecrated all his labours, yea his Passion and Death vnto thee. But thou hauing no consideration of all this, doest by thy sinnes driue away God from thee, when thou oughtest to imbrace him; thou shuttest vp heauen, & neglectest wholly thy saluation. Consider secondly the franticke choise of the

the Priests. They refuse the *Messias* sent by God, as if it were in them to choose a *Messias* according to their owne will and pleasure, & not rather to receiue the *Messias*, whome God gaue vnto them. O intollerable madnes of mē ! who will make to themselves a God according to their owne will ; or deuise a newe Religion ; or frame the manner of seruing God out of the holy Scriptures, wrested and interpreted according to their owne fantasies. Wherefore they are truely called Hæretiques, that is, choosers. It is Gods office to appoint Religion, and the manner how to serue him ; and not ours, to choose. Consider thirdly the
nature

nature of enuy, which seeketh the hurt of another, though it bee to his owne losse. The *Romane* gouernment was verry grieuous and hatefull vnto them, and yet the Priests, both for themselues, and for the whole people, preferred it before y^e sweete yoake of Christ. Learne first to lay aside all euill affections of thy minde, least thou fall into more grieuous sinnes. Secondly, not to esteeme so much of outward Nobility, or power, that thou shalt therefore breake the least Commaundement of God, or swarue one iote from truth and iustice. For Nobility, power, and authority, are of no estimation, except the same be vnder Christ, and for Christ,

Christ, from whom all power
proceedeth, both in Heauen
and Earth, and vnto whom all
Honour and power is due.
Consider fourthly, that this
foolish election of the *Iewes*
is confirmed by God: for they
haue beene both deprived of
their *Messias* nowe so many
yeares; and also giuen into
bondage to strange Kings,
who burned their Citty, and
ouerthrew their Temple, lea-
uing not one stone vpon ano-
ther, *Did* eate Iacob, & made
his place desolate, disperced them
amongst the Gentiles, oppressed
them with grievous servitude,
that they should bee a reprob
to their neighbours, a mocking
stocke, & illusion to them which
were round about them. Doe
thou

Mat. 22
Mat. 24.
Psal. 78

thou desire nothing of God,
but to bee guided by him, and
to take from thee the grie-
uous yoke of that tyrant the
Deuill.

The 30. Meditation of
the condemnation of
Christ.

Mat. 27.

*And Pilate seeing, that he
profited nothing, but that the tu-
mult was made greater, taking
water, washed his handes before
the people, saying : I am inno-
cent of the bloud of this iust man;
Looke yee to it.*

Pilate who was a Heathē,
being moued with the
touch of conscience and
reason, and desirous to
dismisse Christ vncōdemned;
the

the *Iewes* beginne to mutiny. Consider therefore, first, how much that afflicted the minde of Christ, that a Heathen, being a stranger frō the knowledge of God, and from the Sacraments, should bee careful for his deliuey; and they, vpon whome God had bestowed the knowledge of himselfe, and honored them with many Sacraments, should so tumultuously labour to haue the sentence of death pronōūced against him. Learne, not to maruaile, if some things happen vnto thee, contrary to equity and reason. Consider secondly, that the wicked doe mutiny. For euen as Hell is replenished with tumult and horror: so all thinges, which
are

are suggested by the Deuill, are referred to tumulte and perturbation, either outwardly amongst the Citizens, or else inwardly in mens minds. Consider thirdly the ceremony of *Pilate*, who washed his hands with water, but did not wash away the guilt of conscience, for sinnes are not purged with outward water, but with teares. Doe thou apply this water of teares to thy sinnes already past; but doe not vse them, to the end thou mayest sinne more freely. For as all sinnes committed may bee cleansed by teares and penance: so there is nothing, which can giue libertie to sinne. Consider fourthly the wordes of *Pilate*:

I am

(*I am innocent.*) Hee thinketh himselfe innocent, because hee condemned him against his will. But he cannot bee innocent, which sendeth *Iesus* to the Crosse, with the same lippes, by which hee had pronounced him innocent before. Thou learnest also, that they are like vnto those *Jewes*, which will neuer take any warnings, nor bee moued with any reasons. And they immitate the sinne of *Pilate* : first, which sinne against their owne conscience at the request of others. Secondly, which vnder any pretence excuse themselves, and lay the blame vpon others. Thirdly, which couer the wickednes of their minde with any

Lib 3. ad
Auari. ca.
80

any colour of good. But see that thou doest vse this word of *Pilate* more warily to thine owne benefite : *O Lord, let me bee innocent by the bloud of this iust man.* For seeing hee only is iust, and our true Iustice, nothing can bring mee innocency of my soule, but by the bloud of this iust man, shed for iustice, for the remission of sinnes.

Mat. 27 And the whole people answered, saying : *His bloud bee vpon vs, and vpon our Children.*

Consider first the blinde fury of enuy : They doe not deny him to bee iust, but whatsoeuer hee bee, they demaund him to be crucified : and y they may giue courage

to the fearefull President, and hasten the death of this iust man, they binde themselues & their posterity to most greiuous miseries. This worde wounded the heart of Christ our Lord, by which the people of God, who should haue been deliuered by this blood, desired the reuenge thereof to light vpon themselues. Consider secondly, how great folly it is, to wish for that euill, wherof thou knowest not the greatnes. For if euery sinne deserueth a great & grieuous punishment, for the eschewing whereof this blood was shed; oh what a Hell is due for that sinne, by which this blood was shed? They are like vnto these bloody *Jewes*,

P

First,

first, who nothing esteeming the future paines of hell (the greatnes whereof they knowe not) cōtinue in offending God with their sins. 2. Which vnder take difficult matters without consideration. 3. Which load theselues with other mens sins, not weighing what will follow. Consider 3. The bounty & goodnes of God, who as according to y^e desire and request of *Pilate* he spared the *Gentiles*, so he dealt lesse seuerely with y^e *Jewes*, thē they required: for he receiued euen many of them into fauour and grace, & brought many thousands of ther posterity into faith & saluatiō. Do thou take heed, least thou through thy sinnes be guilty of the body & bloud of

of our Lord : but pray, that his blood may be upon thee and thy children, for thy salvation, and the remission of thy finnes.

Then Pilate willing to satisfie the people, adiudged, that their petition should be done : and he dismissed vnto them him, which was sent to prison for murder and sedition, Barrabas, whome they demanded : but Iesus being whipped he deliuered to their will, that hee should be crucified.

Mar. 15
Luc. 23
Mar. 27.
Ioan. 19

CONSIDER first, that the Priestes sinned in the death of Christ of enuy ; the people, through the perswasion of the Elders ; *Pilate*, to satisfie the people. None was free from sinne : for the

first sinned of malice, the second of ignorance, the third of frailty. For Christ vnderwent the punishment of the Crosse for all sortes of sinners whatsoeuer. Consider secondly the manner of his cōdemnation, neuer vsed before: for First, omitting all crimes, for which he ought to be cōdemned, he was pronounced, iust, by the iudge himselfe: *I am innocent* (saith he) *from the bloud of this iust man*: as if hee should say, who is not cōdemned for his faultes, but for his iustice. Secondly, a guilty person, loaden with most grievous crimes, is let goe, that the iust man may be condemned: for our Lord dyed to this end, that he might by his death

death deliuer all sinners from
eternall death. Thirdly, hee
was not onely adiudged after
the accustomed manner to the
Crosse, but also to be tortured
vpon the Crosse, according to
the will of the *Iewes*. For these
are the words: *he deliuered him
to their will, that he should bee
crucified.* For he would be de-
liuered wholly to the will of
the wicked, that thou shouldst
yeild thy selfe entyrelly to his
will. Pray therefore vnto thy
Lord, not to deliuer thee to
the will of thy enemies, but
that through this most vn-
iust sēcence of his death
he will deliuer thee frō
the iust iudgement
of euerlasting
death.

The 31. Meditation of
the carrying of the
Crosse.

Ioan. 19.
Mat. 27.
Mar. 15.

*And the Soldiours tooke Ie-
sus, & pulling off his scarlet gar-
mēt, they cloathed him in his own
vestments, & brought him forth
that they might crucifie him.*

Consider first, y thy Lord,
whome Pilate seemed hi-
therto a little to fauour, is now
destitute of al humane ayde, &
deliuered vp to the execution-
ners; leaſt thou shouldest bee
forsaken of God, & deliuered
vp to the Deuill. Behold his
tender body, wounded in eu-
ry part, & rubbed with their
cruell hands. Thou canst not
indure to be touched vpo any
light hurt: what paine then
doest thou thinke our Lord
indured

indured by the rude & barbarous pullings of the soldiers? Consider secondly, how the soldiours pulled off his garment, making his most chaste heart ashamed to be scene naked afore all y^e people. Behold how his purple garment cleaving to the congealed bloud, being violently pulled off, did renue the wounds, make them bleed afresh, & plucke away the torne skin together with the flesh. But Christ put off this garment, y^e he might with more alacrity take vp y^e wood of the Crosse. For euen as worke men, when they goe about any great labour, put off their cloathes, that they may worke the more nimblely; so it is written of Christ,

that in this his passion he did
foure times put off his clothes
when he was to effect any
great worke. That thou shouldest
not be ignorant with how
great desire he wrought thy
saluation, First, when by his
whipping he was to shedd his
bloud for thee ouer his whole
body. Secondly, when he was
to receiue a crowne of thorns
vpon his head, to prepare an
assured Kingdome for thee in
Heauen. Thirdly, when he was
to lay this wood of the Crosse
vpon his shoulders, as the
Scepter, or Soueraignty of the
Kingdome, or as the Key of
Dauid, with which he should
open heauen for thee. Fourthly
when he was to ascend that
tree of the Crosse, as the thron
of

of *Salomon*. Consider thirdly, that his owne cloathes were giuen him againe, that his face being all polluted, and as it were disguised with spittings, bloud, and filth, yet he might be knowne by his accustomed apparrell. But our Lord put on those vestments, that hee might both consecrate vnto God his vestment, & Church, and euery member thereof, with his Crosse, and his fresh bleeding Wounds; and also that he might teach vs to indure the Crosse and all afflictions. It is not read, that the Crowne of Thornes was taken from his head; that according to the olde Prophecie of *Dauid*, (which Saint *Iustine* cōplaineth was razed

Colloq. cū
Triphone
Psal 98.

out by the *Jewes*) our Lord might raigne frō the wood. Consider 4. That our Lord was brought foorth out of the citie, y^e as one vnworthy to dye in the holy Citty, hee might be put to death amongst the wicked. But our Lord went foorth, 1. To teach, that hee offered this sacrifice for the whole world, and not for the *Jewes* onely, for whom the sacrifice was offred in the Temple; yea rather that this sacrifice should not be profitable to the *Jewes* so long as they trusted in their auncient rytes & ceremonies; according to that saying: *we haue an altar, of which they haue no power to eat, who serue the Tabernacle.* Therefore he went foorth carrying his

his Crosse; y^e hee might as i^c
were with his sheep-hook in-
force thee, a stray sheepe, to
come home vnto his fold. 2.
That thou shouldst not thinke
that Christ is found amongst
the cares of the world, the
troubles of the Citty, and
multitude of businesse. Hee is
abroad in quiet of consci-
ence, in contempt and naked-
nesse, and want of all things.
Let vs then goe forth vnto
him (saith the Apostle)
without the Tents, carrying
his reproach. Flye the world,
that thou maist finde Christ.

And carrying his Crosse,
hee went forth into that place
which is called Caluaria, and
in the Hebrue, Golgotha :
There were also carryed two
wicked

Ioan. 19.
Luc. 23.

wicked men with him, that they should be put to death.

Deut. 21. Consider first, that in the whole Citty there was no man found to carry y^e Crosse of our Lord to the place of punishment. The soldiers would not, & the *Jewes* esteemed the very touching of it an execrable thing, because the Scripture saith, *y^e accursed was every one, which should hang on the wood*: therefore our Lord must needs take the wood of his punishment vpon his owne shoulders. Consider & weigh with thy selfe, whether thou doest not imitate them, when it is grievous vnto thee to haue one thought of the passion of our Lord, and a most hard thing, to suffer any little affliction

affliction for the loue of thy
spouse. Consider secondly,
with what insolency they layd
that wood vpon his tender
shoulders, beeing wounded
with many stripes. The world
giueth this grieuous and trou-
blesome Crosse, which thou
must beare alone, without the
helpe of any other but Christ:
*who imposeth a sweete yoke and
a light burthen, and he himselve
lifteth it vp with his grace, and
exalteth it ouer the iawe bones.*
Pray our Lord to lay thy sins
vpon this Crosse, carrying
them from thee to his owne
body, and washing them a-
way with his bloud & death:
*For he is the Lambe of God,
which taketh away the finnes of
the world.* Consider thirdly,
whither

Mat. II.
Osea. II.

Ioan 3.

Hom. 84.
in Ioan.
In ca. 5 ad
Ephe.
In Epif. ad
Paulā ad
Marcel.
Orig. tra.
35. in
Mat.
Cip in ser
de resur.
domini.
Athā. de
pal. dom
Epip. hær.
40.
Amb. epif.
19.
Aug. ser. 7
de Temp.
Theop. &
Euthy. in
Ioan. 19
Ila. 3.

whither our Lord went: to wit
to a hil neer *ȳcitty*, called *Gol-
gotha*, *ȳ* is, *Caluaria*, either by
reason of the sepulture of our
first parent *Adā*, & of his scull
there found, (of *ȳ* opinion St.
Chrysostome, and St. *Hierome*
report some to haue been) or
else of the sculls of dead per-
sons, which had suffered death
in this hill, being the place of
execution. The place was fil-
thy and infamous ; but Christ
sanctified it by his death, and
with his bloud washed away
the sinne of *Adam*. Consider
fourthly, that 2. Theeues were
carried to execution with
Christ : that according to the
prophecie of *Iſaia*, *Hee might
be reputed with the wicked*, and a
rumour be spred abroad, *ȳ* 3.
Theeues

Theeues the same day were iudged to dye. For it is likely, that about the most famous Feasts, whē the whole people vse to assemble themselves together, their custome was, to condemne and execute some guilty malefactors, for exāple to the rest : and now at the request of the *Jewes* (whose will *Pilate* intēded to satisfie) there were certaine of the most notorious malefactors chosen, of whō thy Lord should bee accounted y^e captain & leader. So great was the desire of y^e *Jewes* to obscure the name of Christ. But our Lord chose to be crucified with those theeues and malefactors to another purpose and intent. First, that thou shouldest know that hee dyed

dyed for sinners, & that there is no offence so great, but it may bee purged by the death of Christ. Secondly, that by this his disgrace and ignominy hee might obtaine eternall glory for thee, make thee of a theefe to bee a Iudge in the world to come. Pray then thy Lord to drawe thee to the hill with him, and to cōmunicate vnto thee the merites of his Crosse.

Mar. 27.
Mar. 15.
Luc. 13.

And going forth they found a certaine man of Cyrene, called Simon, comming from the countrey, the Father of Alexander and Rufus : him they compelled to take vp his Crosse, and they inforced him to carry the Crosse after Iesus.

Consider

Consider first, y^e the *Jewes* perceiuing the weaknes of Christ, being spent with labours & paines, and with the losse of so much bloud; and fearing, least he might dye before he suffered the most grievous torments of the Crosse; being moued, not with pittie, but with cruelty, caused this Gentile to carry the Crosse after *Iesus*. But God directed this acte of theirs to another end. For he signified hereby; First, that the Crosse, being consecrated with the bloud of our Lord, was giuen to Christians, conuerted from Gentilisme, who followed Christ going before them loaden with his Crosse, being themselves also loaden with their crosses

crosses in sundry manners, as some by Martyrdome, some by fastings, some by watchings, and by other voluntary afflictions, some by conquering themselves, and subduing the wicked motions of the minde. Secondly that it is not enough that Christ carry his owne Crosse, and that wee onely beholde it by faith and contemplation. But it behoo-ueth vs to set our hand to it, and in holy workes to follow Christ, which saith: *Hee which will come after mee, let him deny himselfe, and take up his crosse daily, and follow mee.* Consider secondly, who hee is, which doth profitably carry the Crosse of Christ. First, *Symon*, that is to say, obedient to the
Com-

Commaundements and suggestions of God. Secondly, *Coming from the Countrey*: who putting off the rudenes of sinnes, forsaketh his viciuill manners. Thirdly, of *Cyrene of Pentapolis*, that thou shouldest carry the Crosse of Christ in thy five senses. Consider 3. that this *Symon*, was constrained euen against his wil, to lay this crosse vpon his shoulders: to teach thee, First to offer violence to nature, which abhorreth such a crosse and the change of manners, and mortifying of thy senses. Secondly, not to thrust thy selfe rashly into perils, but patiently to suffer the euills, w^{ch} others doe vnto thee. The Soldiours lay the Crosse vpon him;

him ; for wicked men by their vexations and torments giue occasion to the iust to suffer with Christ. Consider fourthly the profite, which this *Symon* had, as a reward of his labour, though hee carryed the Crosse euen against his will. First his name, by the diuulging of the Gospell through the world, is consecrated to eternall memory. Secondly his Citty & Country is made knowne to all Christians. Thirdly his children were not onely Christians, but also famous amongst Christians. Do not thou therefore feare the Crosse, & troubles for Christ his name, for the Crosse of Christ maketh men glorious, and bringeth many commodities

Chris hō.
i. ad Pop.
Antio.

dities with it. But thou must follow after, not runne before *Iesus*; nor choose what crosse thou likest, but accept of that, which hee sendeth: And pray him to lighten thy burthen with his grace, & to strengthen thy shoulders.

**The 32. Meditation of
the Women follow-
ing Christ.**

And there followed a great troope of people, and of women, which mourned, and lamented him: and Iesus turning vnto them said: O Daughters of Hierusalem, weepe not ouer mee, but weepe ouer your selues, and ouer your Children.

Luc. 23.

Consider first, that an innumerable multitude of people

Psal. 68

people flocked together to this sorrowfull spectacle, to whō perhaps (as the custome is in some places at this day) there was some signe giuen of the future execution. And because the womē only are said to lament & weepe, it is an argument, y^t there were many mockers, & curious spectators according to y^e saying: *They spake against mee, which sate in the gate.* But with what affection wilt thou follow thy Lord? With what minde wilt thou suffer with him? With what eyes wilt thou beholde him? Doeſt thou want occasion of sorrow & teares in this spectacle, since our Lord goeth thus loaden and deformed for thy sake, and not for himselfe?

telfe? Thou didst play abroad
in the streete, and in the Kings
priuy chamber, sentence of
death was giuen against thee.

The onely begotten Sonne
of God heard it, and hee went
forth, putting off his Diadem,
cloathed in sackcloath, wear-
ing a Crowne of thornes vp-
on his head, barefooted, blec-
ding, weeping, & crying out
that his poore seruant was
condemned. Thou seest him
come soorth, thou askest the
cause, & hearest it. What wilt
thou doe? wilt thou still play,
and contemne his teares? or
rather wilt thou not follow
him, and weepe with him, and
esteeme the greatnes of thy
danger by the cōsideration of
the remedy? Cōsider secondly
that

Beat. Ber.
ser. 3. in
nat. Dom.

that the teares of these women were gratefull vnto our Lord, who in signe of loue turned himselfe towards them in the midst of his torments. Yet hee reprocued them, because out of a wrong cōcept of humane pittie they lamented his death, as the greatest euill, and extreamest misery, without any benefite at all. Do thou mourne, lament, and weepe, First, because thou wert the cause of all these so great paines. Secondly because thou hast hitherto borne an vnthankfull minde. Thirdly, because perhaps this death of thy Lord will not bee the cause of thy saluation & glory, but of thy greater damnation. Consider thirdly, the
difficulty

difficultie of this thy Lords journey, which caused the women to follow him with teares. Remember thou the seauen hard wayes, which thy Lord walked for thee in this his Passion, that hee might stop vp the seauē wayes of the seauen deadly sinnes, which lead thee vnto Hell, & might open the way to euerlasting life, by the seauen gifts of the holy Ghost. For hee went, First, from the house where he supped, to the Garden. Secondly from thence to *Annas*. Thirdly to *Cayphas* his house. Fourthly to *Pilate*. Fifthly to *Herod*. Sixtly again to *Pilate*, & seauēthly to the Crosse. Do thou in all thy trauailes meditate vpon these wayes, and

Q

for

and for the loue of thy Lord
runne in the way of his Com-
maundements.

Luc. 23

*For behold the daies shall come,
in which they shall say, blessed are
the barren, & the wombes, which
haue not brought forth, & the
breasts, which haue not given
sucke: then they shall begin to
say to the Mountaines, fall vpon
vs, and to the Hills, couer vs.*

Consider I. the goodnesse
of thy Lord, who in the
middest of his paines, seeketh
by his admonitiō our saluatiō,
and by the terror of future
miseries endeauoreth to moue
vs to pennance. He speaketh
also to women, not to men;
I. least because he was puni-
shed by men, he should seeme
to threaten reuenge. Secondly
that

that by these euills, foretold vnto women, who had offended lesse, men might vnderstand, that the like at the least should happen vnto them. 3. By this prediction to comfort those women, which lamented so much the death & passions of our Lord; signifying thereby, both that he did vniustly suffer this death, which in a few yeares should bee so deeply reuenged; and also that they might escape this reuenge, which would leaue to bee the children of this earthly Hierusalem, & conuert themselues to the faith of Christ. Consider secondly, whereas in former times the barren were accursed, now the barren in Christ are

Q: blessed.

Iia. 56.

Ia. 2.

bleſſed. For there is giuen to Eunuches : that is, to them, which liue chaſte and ſingle in the Church, a name better then from ſonnes and daughters. Conſider thirdly, that in all troubles of this life wee muſt ſay vnto the mountaines, fall vppon vs, and to the hills, couer vs : that is to ſay, we muſt haue recourſe to the helpe of Saints, who in the Scriptures are called by the names of mountaines and hilles ; as in *Iſaias : the houſe of our Lord ſhall be a prepared mountaine : that is to ſay, Chriſt the head of the Church, in the toppe of the mountaines, and he ſhall be eleuated aboue the hills, exceeding in dignitie and worthynes, all Saints, great and leſſe.* Conſider

Consider fourthly, although these predictions of our Lord pertain chiefly to the overthrowing of Hierusalem: yet they may and ought to be referred also to all sinners, who by their sinnes were cause of the death of our Lord, and yet are not made partakers of his merits, nor returned into Gods fauour by his death. For they which now liue securely, and whome no danger will make to refraine from sinnes, shall then *runne into the denues and Canes of the earth*, (as the Prophets haue fore-
spoken) *From the face of God, sitting on the throne, and from the wrath of the Lambe.* For there shall come

Isa 2.
Osea 11.
Apoc. 6.

Q 3

a great

a great day of wrath on them: and who shall be able to stand? The countenance of the Iudge shall be terrible to the wicked, and his sentence intollerable. Then *the barren shall bee called blessed*, that is, they whome the world accounted vnprofitable; and *the wombes which haue not brought forth*, that is, which haue not followed the concupiscence of the flesh, but haue subdued the vices of their belly and throat; & *the pappes which haue not giuen sucke*, that is, the humble, and such as are not high minded. Pray thou thy Lord, that thou maiest not feare the face of his fury in the day of wrath, and last reuenge, & whilst time serueth
bee

bee reconcyled vnto Christ :
*For if they doe these thinges
in greene wood, what shall bee
done in the drye ?* Consider
first , Christ is the wood ,
euer greene and flourishing,
delectable to behold, mo-
derating the great heate with
the shadowe of his thicke
leaues, bringing soorth fruit,
pleasant both to the taste
and sinell, delighting the
earth with the singing of
birds. For by his diuine na-
ture, and by the inward
grace of the Holy Ghost,
hee doth not onely exceede
all beauty, but also preserue,
chearish, and comfort all
creatures. Thou also art wood,
but dead without the sappe
of Grace, barren without

Luc. 23

Rom. 8

Gen. 22

the fruite of charitie; naked and vnprofitable, without the leaues of good workes. Consider secondly, who they are which doe these things in the Greene Wood: that is, which gaue these torments and death vnto Christ thy Lord. First, God the Father, who spared not his owne sonne, but deliuered him vp for vs al. Secondly, the Deuill, who prouoked his seruants to put Christ to death. Thirdly, the *Jewes*, and other ministers of his death. But all these did not concord in the passion of Christ to one end. For God the Father punished his Sonne for the loue of thy saluation, and like *Abraham*, carrying the sword of iustice
in

in his hand against his sonne,
and the fire of Charitie to-
wardes thee, hee layed the
wood vpon his sonnes shoul-
ders, to be carryed by him,
for the burning of the holo-
causte. The Deuill greiuing
at the conuersion of many,
indeauored to hinder the
course of his preaching, to in-
tangle the *Jewes* in the most
griuous sinne of innocent
death, and to overcome the
patience of Christ by his tor-
ments. And the *Jewes* being
moued by enuie, could not
indure to be admonished to
amend their liues by the
wordes and example of
Christ. Consider thirdly, the
argument of our Lord: *If*
they doe these things in greene

Q 5

wood,

wood, what shall be done in the
dye? First, if I suffer this for o-
ther mens sins, what shalt thou
suffer for thine owne? Secōd-
ly, if the Father doe so grie-
uously afflict his innocent and
obedient Son, what will he do
against his wicked and diso-
bedient seruāt? Thirdly, if the
deuills could by their officers
doe these things in another
kingdom against the sonne of
God, what will they bee able
to doe in hell in their owne
kingdome against their owne
bond-slaues? Fourthly, if by
thē permissiō of God wicked
men raged thus against the
onely begotten Sonne of
God for the sinnes of men,
why shall any man meruaile
that God will permit men to
vexe

vexe and molest men, when their sinnes deserue it? Pray thou thy Lord to ingraft thee into himselfe being the green wood, and that neuer more punishment bee exacted of thee, then that which he himselfe suffered for thee.

**The 33. Meditation of
the crucifying of
our Lord.**

And they came into the place, which is called Golgotha, which is a place of Caluaria: and they gaue him wine to drinke mixt mith gall: and when he had tasted, hee would not drinke: and it was the third houre.

Luc. 23.
Mat. 27..
Mar. 15.

Consider first, the ascending of this hill, howe painfull it was vnto thy Lord, how hee inforced his tender
and

and consumed body, that it should not faile to procure thy saluation, but that in the mountaine nearer vnto heauen he might stande before God the Father, and offer Holocaust as a sauer of sweetnes for thy sinnes. Follow thou the Lord ascending his hill as neare as thou canst, and stand by him in this hill euen vntill death. Consider secondly, how the executioners made ready the Crosse: how they bored the holes for the nailes, and prepared nayles, hammers, and ropes; thy Lord behoulding them with his eyes. Doe thou also behold them, and lament, and beware; because thou doest prepare a Crosse for thy Lord,

as often as by thy sinnes thou deseruest a place in hel for thy soule, which is created to his owne likenes. Consider thirdly, that according to the custome of such as were put to death, they offered a cup to Christ, but much differing from that was vsed to be giuen to others. The drinke was mixed with wine, Myrre, gall, and vinegar (for *St. Matthew* vseth in stead of wine this word *οξος*: Vineger) that none of his sences should want his paine and punishment. His cruell enemies compasse him round about, troubled his sight; their cruell wordes, vpbaydings, and blasphemies tormented his hearing; the stench of the place,

of the place, and of the filth, which couered his face, offended his smelling ; his touching suffered most grievous paines all ouer his body ; and because no sence should bee without his tormēt, this most bitter drinke was giuen him to afflict his tast. Is it not reason then (thinkest thou,) that thou shouldest suffer some affliction or trouble for thy Lord, which for thy sake had no part of his body free from paine ? But Christ tasted this sowre potion for thee , to drawe from thy soule to his owne body all the sharpnes and bitternes of thy sinnes ; and left for thee sweete wine, mixt with no sowernes, that is to say, the grace of God,
and

and a pure and quiet conscience. Consider fourthly, *When he had tasted, hee would not drinke* : for Christ tooke vpon him thy finnes in his body as in his mouth, but hee polluted not his soule with the filth of sinne : that thou also shouldest as it were taste the malice of sinne with the sowernes of pennaunce, but by no meanes suffer it to enter into thy soule. Consider fifthly, that the houre of his execution is noted, to wit, the third houre, which in the Equinoctiall is from Nine of the clocke in the morning till twelue at noone: whereby thou mayest note the great hast, which they made, partly least *Pilate* should change

change his minde, and partly least Christ should dye before he was crucified. Saint *Iohn* writeth, that the sentence was pronounced almost at the sixt houre, that is, a little before noone: And *Marke* affirmeth that Christ was crucified the third houre, that is, before the clocke had strucke 12. Consider the what hast was made, how cruelly thy Lord was pulled, drawn with ropes, and whipped forward. Take heed, least thy seere run vnto faine, but runne chearfully this way of our Lord, and casting away all impediments, flye vnto the Crosse of Christ, and pray him to remoue all sowernes & difficulties from the exercise of vertues.

And

And there they crucified him.

Luc. 23.
Ioan. 19

CONSIDER first, that the Apostles did not expresse, so great an action in many wordes, which thou mayst easily vnderstand, both by the accustomed punishmēt of the Crosse, and by the hatred of the *Iewes*, and by the auncient oracles of the Prophets. For first they pulled off his garment with great insolency, & renewed the woundes, sticking vnto it, making his sacred body bleede, and appeare all naked. Secondly, they outrageously threw him downe vpon the Crosse, which lay on the ground, thinking it sufficient if hee were nayled alieue on the Crosse. Thirdly, they pulled
one

Psal. 77

Ser. de
Pasc. Dō.
Psal. 21.

one hand to the hole, which they had boared, and draue a naile through it with a hammer; and the bloud issued forth abundantly, according to the olde figure: *They stroke the Rocke, and the waters flowed out, and the Riuers swelled vp.* Fourthly, when one hand was fastned, they tooke the other, and stretched it to the other hole, which being farre distant, they pulled it, either with their handes, or with cordes, with all their force; and that being also fast nailed, they came to the holes for his feete, and with great violēce they brought his holy feete vnto it, and (as St. Cyprian saith) fastened them with nailes. *David* did plainly fore-
shewe

shew this stretching soorth of our Lord in these words; *I am spread abroad like water* : I am wasted and decayed with the extremity of paines, and destitute of all strength, like water powred out, hauing no power to stay in any place. *All my bones are dispersed*, that is, are loosened, & pulled out of their places, the colde, drynes, and extensio vpon the Crosse dissoluing all the ioynts of my members. *They haue digged my handes and my feete, they haue numbred all my bones* : so cruel was this extension of his members, y^e euery bone, being pulled from another, might easily be seen. Thirdly, they lift vp on high the tree of y^e Crosse, cloathed with this solemne hoast ;
and

Num. 21.

Exod. 29.

Leuit. 23

and let it fall down with great violence into the hole, which they had digged for it: For so was the brazen Serpent lift vp in the wildernes, & the hoasts of the Sacrifices were wont to be offred vnto God by lifting them vp on high. In all these thinges doethou ponder and thinke vpon the most bitter torments of thy Lord; behold the banner of the Crosse lift vp; look vpon the streams of bloud running down from his hands & feete; goe quickly and draw whilst the springs are flowing, and before their veynes be dried vp. Consider secondly, why thy Lord chose this death of the Crosse for thy saluation, and no other death. **T**here are many causes thereof.

thereof. First, because there was no death more long, more grievous, more ignominious, nor more proper and fit for the procuring of thy salvation. For hee would not haue his body deuided; that the Church his mysticall body might bee preserued whole: He would not be burnt, with any other fire, then the fire of charity: Hee would not bee strangled with a halter, drowned with water, or smothered with earth, least hee might seeme to haue retained something to himselfe, and not to haue shed all his bloud most liberally for thy sake. Secondly, that being list vp on high, like an hoast, hee might place himselfe, as a Mediator, betweene

1 Tim. 2

tweene God the Father and mankinde, *Being the only Mediator of God and men, reconciling the lowest thinges to the highest.* Thirdly, to throw downe the Deuils, the Princes of the ayre, quite out of the ayre into Hell; or at the least to subdue their forces. Fourthly, that he might see thee with his eyes a farre off, drawe thee vnto him with the chaines of his bloud, receiue thee at thy coming with his armes spread, shewe thee his inward partes, and hide thee in his woundes, binde thee vnto him with the linkes of charity, haue thee, ingrauen in his handes, alwayes before his eyes, keepe thee imprinted in his heart, and with his feete fastened to
seeke

seeke nothing but thy saluation. Firstly, that thou shouldest no more fasten thine eyes vpon the ground, but lift them vp on high, beholde him a farre off, runne vnto him, require of him thy saluation, and all good thinges, thinke vpon him alwayes in all thy busines, followe his life, and fulfill his Commaundements. Heere doe thou speake, whatsoever thy spirit shall put into thy mouth.

And they crucified with him two Theenes, one on the right hand, and the other on the left, and Iesus in the midst: And the Scripture was fulfilled, which saith: and hee was reputed with the wicked.

Mat. 27.
Mar. 15.
Ioan. 19
Isa. 53.

Consider

COnsider first, the malice of the *Jewes*, who by this ignominy endeavoured to deface the name of Christ & in stead of the *Messias*, to make him reputed a notorious theefe. But Christ vsed this their sinne to shewe forth his owne glory, to prepare our saluation, and to giue hope to all sinners. For first, wheras there were three nayled on the Crosse, & hee placed in the midst, as the chiefe offender: yet hee alone with his Crosse is glorious vnto the whole world. Secondly, dying betweene two sinners, hee payed the rancome for all sinnes. Thirdly, hee gaue hope of pardon to all sinners, and did fore-shewe that hereafter he

hee would be conuersant amongst sinners, & be alwayes ready to assist them, whē they call for helpe, and neuer forsake them as long as they liue. Consider secondly, that hee chose to dy amongst theeues, rather thē amongst other sinners. First, that whereas theft is a most grieuous sin, which both offendeth God, whose image it taketh away, and also hurteth our neighbour, whom it depriueth both of goods and life, he might signifie that there is no offence so great, which is not cleansed by this his death, nor any man so wicked, which may not obtaine remission of sinnes. Secondly because euery sinner is a thiefe and a robber, which by his
R sinne

sinne killeth his owne soule, taketh away honour frō God, defileth his creatures, and deprieth the Church of a liuely member, that is, of himselfe, whome hee hath bereaued of spiritual life. Consider 3. that y good theefe, as well as y bad, suffered the punishment and death of y crosse with Christ: but the one turned his punishment to the benefit of his own saluation, and the other, to the hurt and losse of his soule. That thou shouldest vnderstand, that Christ is alwayes present, both to good & bad in their afflictions, and doth send them troubles and miseries, to this end, y they should remember themselues, and lift vp their eyes and hearts vnto him.

him. Doe thou then pray vn-
to God, that in all thy tribula-
tions thou mayest haue re-
course only to his diuine help,
and not bee ouer carefull to
vse other meanes.

**The 34. Meditation of
the Title of the
Crosse.**

*And Pilate wrote the title
of his cause vpon his Crosse, and
the superscription was ouer his
head, and it was written in He-
brue, Greeke, & Latine.*

Mat. 27.
Mar. 15.
Luc. 23.
Ioan. 19

Consider first, that *Pilate*
set vp the Title of the
cause of his death, and
vse the words follow-
ing. First, that thy Lord might
bee thought worthy of this
death, as a traytor, arrogating

the name of a King vnto himselfe; and that *Pilate* might be cleared before *Cesar* of the cryme of not condemning his competitor of the kingdome. Secondly to bee reuenged of the *Iewes*, who had threatned to complaine of him: for hee mocked them, y^e hee had crucified their king, and that king also, whome their auncestors had fore-tolde, so many ages before, and had expected with so great affection and desire. These were the causes, that mooued *Pilate* to make that tytle. And Christ also our Lord ordained this tytle for himselfe; but for farre other reason, drawne from the mystrie of our saluation. First, that thou shouldest knowe,
that

that hee suffered this death of the Crosse, not as a guilty person, but as a Sauour, adorned with all vertues, that he might rule thy soule, and that thou shouldest submit thy selfe to be wholly gouerned by him, who being nayled both hand and foote, cannot hurt his beloued people, but offereth thee all saluation from his open woundes. Secondly, to let thee vnderstand, what merchandize are offered to thee to be solde out of this shop of his Crosse. For all houses and shops haue commonly their signes. Heere then thou mayst finde all saluation in *Iesus*, all flowers of vertue in *Nazareth*, and all security in the King. Runne thou hither in all

Iſa. 55.

thy neceſſities, and buy, and take what thou liſt, without money, or any other exchange, for this marchant requireth nothing of thee, but thy company, and thy loue. Thirdly, that thou mayeſt know by the Table ſet before the houſe, what doctrine and Artes are read & taught in this ſchoole. For Schoole maiſters uſe to write before their gates, what things are taught within their houſes. Heere thou mayeſt learne to bee ſaued, to follow all vertues, to rule thy ſelfe, to conquer thy enemyes, to gouerne wiſely others, that be vnder thy charge. Our Mr. Chriſt doth now teach from the chayre of his Croſſe, euen as hee taught being an Infant
in

in the manger of the Stable. But thou perhaps desirest an easier chaire. But such doctrine is not taught, hut out of such a chaire : for there is no way to saluation , but by the crosse and by many tribulations ; and the habits of vertues are obtained by painfull actions. If thou wilt rule thy selfe perfectly and subdue thy enemies, the world, the flesh, and the Deuill ; thou shalt not seeke after the ease of thy body ; but thou shalt bee seuerer against thy body, and pull it out of the power of the Deuill by fasting, watching, workes of humility, contempt, & tribulations , according to the example of this Maister. Neither shalt thou bee able to

gouern others rightly, if thou relyest onely vpon thy power and authority; except according to this lesson of Christ thy teacher, thou doest out of the very bowels of thy charitie, apply thy selfe wholly and all thinges in thee to the profite and good of thy subiects. Fourthly, that by this tytle thou mayest feelee, of what force the sign of the Crosse is, which thou makest with thy handes. For it is not a iugling tricke, or a flye flappe, as the blaspheming enemies of the crosse doe tearme it: But it is the vertue & power of Christ, for the safety of all beleeuers; that thou being signed therewith, mayst be knowne by thy badge to bee the seruant of the

the *Messias* thy King; and be a terror to the Deuil; and haue entraunce into the house of Christ, and that all thy actions may tend to the glory of God and to thy owne saluation. Consider secondly, that this Tytle was written in diuers languages. First, because it concernes all men to knowe this King; and therefore it was set in a high place, that thou mayest beholde it a farre off, stand still, read, vnderstand and follow this King, forsaking all other maisters, whom thou hast hitherto serued. Secondly, because the crucified *Messias* is to bee knowne and praised in all Languages. Consider thirdly, the manner of the writing. A part of this Tytle

R 5 being

being preserued with great deuotiō of Christians at *Rome* in the Church of the Holy Crosse in *Hierusalem* doth declare vnto vs : First, that the Title was of wood ; Secondly not written with a pen , but grauen with iron ; Thirdly, y^e the *Hebrue* was first, then the *Greeke*, and lastly the *Latine* ; Fourthly, that the *Greeke* and *Latine* was written like the *Hebrue* from the right hand to the left.

.SVNERAZANEI

ALL which thinges are not without their mysteries. For first these three languages onely were set vpon y^e Crosse, which
were

were moſt vſuall at that time,
and ſo continue vntill this
day: the *Hebrue* for the *Iewes*,
the *Greek* for the *Eaſt Church*,
and the *Latine* for the *Weſt*.
For ſeeing that all Learning is
written in theſe tongues, the
Scriptures in *Hebrue*, Philo-
ſophie, & Rethoricke in *Greek*
and *Latine*; Chriſt taught vs
hereby, y there is neither any
diuine knowledge, nor hu-
mane learning and eloquence
of any force, except it bee ſan-
ctified by the bloud of Chriſt,
and referred to the glory of
him crucified. And therefore
the holy Church vſeth theſe
languages onely in her diuine
ſeruice, as the moſt common,
and thoſe that are conſecrated
with the bloud of our Lord.
Secondly,

Secondly, the tytle was ingrauen, because it should last for euer ; and in wood, because by the wood he shall alwayes raigne ouer them, whome the wood had ouerthrown. Thirdly, the Hebrue was first in order, which the rest doe imitate : For our saluation is from the *Iewes* , to whose diuine Scriptures all humane wisdom is to bee directed. Fourthly, they are written from the left hand to y right, to signifie, that if thou desirest to be exalted by wisdom with Christ, thou must humble thy selfe, and not be proud in thy owne conceipt. *For knowledge puffeth vp*, & wisdom without Christ is earthly, carnall, and diabolicall. Fifthly, the Greeke

1 Cori.
1ac. 3.8.

Greeke is before the Latine :
for first the Grecians, and then
the Latines were conuerted
to the faith, and leauing the
manners and customs of their
fore-fathers, followed that
doctrine, which God gaue to
the *Iewes* in the *Hebrew* lan-
guage, : that thou shouldest
not rely vpon thine owne wis-
dome, but follow them with
thy whole heart, whome thou
knowest to be the seruants of
God. Pray our Lord to in-
graue this tytle in thy heart.

*Iesus of Nazareth King of
the Iewes.* Ioan, 19

Consider first, and marke
euery word of this tytle.
(*Iesus*) a Sauour : which name
our Lord receiued, when hee
first shedd his blood for thee.
For

For then seeking thy saluation, he gaue part of his bloud as a pledge, that he would afterwards giue it all for thee. He then receiued at thy hands circumcision, which was the signe of a sinner, (euen as it is the signe of a theefe to bee boared through the eares:) that the eternall Father omitting thee a sinner might satisfie his wrath vpon his sonne. This name vntill that day was obscure, and of small reputation; but being fastened to the Crosse it became so glorious, that *In the name of Iesus euery knee is bowed. (Of Nazareth)* not of *Bethlehem*, although he were borne in *Bethlehem*. First, because there was a greater myracle and benefite wrought
in

Phil.2.

in *Nazareth* by the incarnation and conception of our Lord, then by his Natiuity in *Bethlehem*. Secondly, because *Nazareth* signifieth flourishing and Christ is an oderiferous flower hanging on the Crosse, which rendreth vnto vs the wholesome fruite of grace and glory. (*King*) who being crowned with a Diadem cloathed with bloud like a purple roabe, raigneth vp-right, and fast tyed by the feete, ready to help thee; with his hands boared through because he would not keepe his guiftes, but bestowe them plentifully vppon thee; and with his armes spread, that he may imbrace thee, when thou comest. He did not write
Bishop,

Heb. 10
Ezo 19
1 Pet. 2

Mat. 15
Rom. 15.

Bishop, or Priest, although he did the office of a Priest, but, King : both because hee once by himselfe immolated the bloody sacrifice ; *by which he did consummate the sanctified*, and raigneth for euer and euer ; and also because it is a priestly kingdome, & a king-ly priesthood, where Christ being God is king, doing all things in power ; and Christ being man is Priest, obtaining all things by sacrifice. (*Of the Jewes*) sent first to the Jewes, not to the gentiles. *For I am not sent* (saith our Lord) *but to the sheepe which perished of the house of Israel ; and the gentiles doe honour God for his mercie : that thou maist thanke God, that the Messias was taken*

ken from the *Iewes*, and offered vnto thee; and shewe thy selfe in prayeing God a true *Iewe*, not by carnall birth, but by spirituall circumcision of thy vices, and true confession of thy finnes. Consider secondly, the true cause of the Crosse was to saue thee, to adorne thee with vertues, and to gouerne thee sweetly. Pray thy Lord to suffer none to rule in thee, but only himselfe.

Therefore many of the Iewes reade this title, for the place where Iesus was crucified was neare the Cittie. Therefore the Priests said to Pilate: doe not write, King of the Iewes but that he said, I am King of the Iewes: Pilate answered: what I haue written, I haue written.

Consider

Pro. I.

Consider first, that many *Jewes* did see and reade these holy words : but they vnderstood them not , and therefore scorned them : that thou maist learne, that none scoffe at diuine things, the holy Ceremonies of the Church, the Doctrine & life of Saints, but only they which vnderstand them not. Therefore because it is written; *He shall mocke the mockers*; and, *I will laugh in your destruction* : do thou take heede, and refrayne from these blasphemous scoffings. Secondly, because the name of *Iesus* was to be highly honoured, and this tytle to be celebrated ouer the whole world, and the Crosse it selfe to be imprinted in kings foreheades;

heads; therefore it was convenient to haue it first laughed at and scorned. For euen as a brasen vessell doth shine brightest, after it hath beene fowled, and rubbed with dyrt and clay; so he shall be most glorious, which hath suffered most shame, and vexation for Christ. Yeelde not then to thy afflictions, nor be dismayed, since there is so great glory provided for thee: Consider secondly, that Christ was crucified not farre from the Cittie: for though hee bee throwne out by the inhabitants of the Cittie, and of this world; yet because it is proper alwaies to him to spare and to be mercifull, he goeth not farre, but stayeth hard by,
knock-

Lib. 4.
A&T. 11.
Cap. 13

knocking continually at the gates of our heart, to trye, if he may be let in. Consider thirdly, that the wicked cannot indure the very name of the kingdome of Christ: because the Crosse of Christ is distastefull to sinners, who chooseth rather to haue a delicate king, then one nayled to the Crosse. This was the cause (as *St. Damascene* testifieth) why the *Jewes* crucified Christ with his face turned from the Cittie, and looking towards the gentiles; because neither they nor their children should euer receiue him for their *Messias*. Giue thou thanks vnto Christ, that he would behold the gentiles from his Crosse, thinke vpon thee, and bring

bring thee to the knowledge of him. Pray him neuer to turne his eyes from thee. Consider fourthly, *Pilates* answered. Hee indeede set on this tytle, but moued thereunto by the instinct of God. Therefore that ought not to be vndone, which by God had beene done : for the glorie of the Crosse, and the kingdome of Christ, which is his Church, wil stand & continue, though thou shouldest forsake it. For if thou wilt refuse this King and his kingdome, another shall be called and receiue the Crowne. Remember the holy Oyntment and consecrated Oyle in thy baptisme, and conformation; by which was imprinted in thee the tytle and
signe

Apoc. 3.

signe of the Crosse, that the marke and badge of Christ might remaine in thee (as oyle doth penctract, is not easily washed off) and that the writing made vppon thee by the finger of God, might alwaies be imprinted in thy soule. Pray then our Lord to ingraue in thee his new name, and the name of his holy Cit-ty, and write thee also in the booke of euerlasting life.

The 35. Meditation of the
first word of
Christ

But Iesus said,

COnsider first, what thy Lord in these great paines of the Crosse did doe, say or thinke, when as amongst all those

those torments he found; no comfort, neither outwardly by men, nor inwardly in his owne soule. Yf he moued his body, the woundes of the nayles tormented him; if his head, the thorns ranne in deeper and pricked him; if he stirred not at all, his torment was intollerable ouer his whole wearied body. Thinke thou yppon these things in all thy labours and afflictions which thou sufferest for thy Lord. Hee reprobued no man, although he were flandered diuers wayes. But because the mouth speaketh from the abundance of the hart, his wordes euen yppon the Crosse were directed to thy profite and saluation, and doe declare
most

most manifestly, that he prayed to his Father incessantly for thee, when by reason of his torments he was not able to utter one word. Consider secondly, his swan-like song, and note the last words of thy Lord, which he spake to thee at the poynt of death. For euen as the voyce of the Serpent, hyssing out of the Tree of the knowledge of good and euill, instilled the poyson of sinne; so the last wordes of Christ from the Tree of the Crosse were very effectuell for our saluation, and full of burning seruour, as proceeding from the depth of inynite charitie. Hee spake with a loud voyce, and weeping teares; with great affectiō, and deepe sighes;

sighes ; in fewe words, but
with many teares, mixed with
bloud streaming downe from
his head. His teares watered
his prayers, and his bloud a-
dorned them ; his eyes pier-
ced his Fathers eares, his
sighes moued his heart. Doe
thou listen to these wordes,
marke them diligently, and
gather the fruite thereof. For
by these seauen wordes the
wordes and formes of the sea-
uen Sacraments are sanctified,
the seauen guiftes of the holy
Ghost are obtained, and the
seauen deadly finnes are dri-
uen away. Consider thirdly,
(*but Iesus said*) First whilst
the *Iewes* were busie in cru-
cifying, tormenting, & mock-
ing him, Iesus as if he had not
S marked

Heb. 5

marked these things, yea rather that he might render good for euill, said. Secondly, hee, who hetherto in his owne cause, to the admiration of all men held his peace, and could not be brought to speake, but being adiudged; and had also abstayned from the most iust defence of himselfe: now in the midst of his torments is not silent in thy most vniust cause, but being not intreated, intreateth, yea and intreateth with most effectuall wordes. Iesus said: who? the Sonne of God. To whome? to God the Father. Where? vpon the Crosse. When? being ready to dye, and his vitall spirits being spent. How? not sitting, nor lying easily; but vpright
vpon

upon his seete, with his hands
lift vp and spread abroad, like
Moses in former times, and all
bleeding. For whome? for
sinners, who were carelesse of
their owne saluation: for
Christ and his friends pray for
sinners, before sinners pray for
themselves. What? he craueth
mercy, offering his prayers and
supplications, appealing from
this cruell sentence of the
Jewes (*his blood be upon vs and
upon our children*) to a better
sentence and full of mercy,
and desiring, that this cruell
sentence might be made frust-
rate. Before whome? openly,
in the hearing of his enemies,
to teach them mercy & sweet-
nesse; and in the presence of
his Mother, and of his friends,

Exo. 17.

Ileb. 5.

both because they should bee witnesses of his pardoning them, & also that they should neuer pray for the reuenge of this sinne. O excellent speach of highest merite, and worthy to be imitated by all men, full of labour, charity, mercy, and piety! Haue confidence then in Christ, and pray him, who by speaking first for sinners, before he spake for his Mother, left to vs a testimonye how much he esteemeth the saluation of sinners, that hee will vouchsafe to haue continuall care of thee now in Heauen.

Luc. 23

Father forgive them.

PAuse vpon euery word.
(*Father*) he doth not say,
Lord, which is a name of
seuerity

seuerity and iustice, but, Father, which is a name of mercy, and of the newe Testamēt, giuen vnto vs in this place by the bloud & merites of Christ: that euen as he would be our Brother, so we should haue all one father in Heauen. He saith therefore O Father, knowe me thy Sonne; the Father will denye nothing to his sonne: I came into the world to this end, that thou shouldest receiue thine enemies for thy children. Heare me then praying for them. For euen as the prayers of the Priestres in the Church shall hereafter be very effectuall, which shall conclude in my name in these wordes, through Christ our Lord: so I doe now pray vnto

thee my Father, thorough me
thy onely begotten Sonne.
Therefore as thou louest mee
thy Son, so receiue these my
prayers. For I ascended this
crosse, & haue suffred all these
stripes that I might obtaine
mercy and pardon for them.
If therefore thou dost reiect
the prayers of thy sonne, and
not hear thy sonne, thou shalt
impose a greater torment on
mee, then the Crosse it selfe;
which I suffer, that I might
take away a greater euill, that
is, that I might turne away thy
wrath from them. Spare ther-
fore the great dolours of thy
Son, least he seeme to haue in-
dured them in vaine. Thou gi-
uest reward to others labours;
I desire onely this reward for
my

my paines, that thou wilt forgive these men. (*Forgive*) heere our Lord doth the office of a Priest: for he prayeth for the sinnes of the people, and he cryeth, not only as a Priest but as a sacrifice, desiring not a free pardon, but offering a full satisfaction. His wounds crye, his blood cryeth, his spit-tings, his paines, and all his members crye (*Forgive;*) accept of these torments for their sinnes; I haue paid their debtes; I giue my blood for the pryce, my paines for the ransom, my life in satisfaction, my body & soule for a sacrifice. Be thou therefore mercifull: for this is a copious redemption. A hard thing is required, to wit, y^e the Father should

Heb. 5.

forget the death of his onely begotten Sonne, and of such, and so great a Sonne: but the Sonne beggeth, and hee beggeth with his bloud. Secondly hee asketh it not conditionally, as he praied for himselfe in the Garden, If it bee possible, if thou wilt, if it may bee done; but absolutely, (*Forgiue:*) Both that thou mayest learne to pray to God for pardon of thy sinnes, and for his diuine grace, without any condition, because that hath alwayes relation to Gods honour: And also that thou shouldest freely forgiue thy neighbours faultes without any condition. Thirdly, hee prayeth to haue them forgiue presently, and not to bee deferred

ferred till after his death. For
hee would not leaue this life,
till peace was made with God.
Parents, when they are dying,
doe often leaue vnto their
children small store of goods,
and those intangled with ma-
ny difficulties, charges, debts,
and contentions : But Christ
before his death payed all
debts with his owne blood;
took away all difficulties, and
charges, and made a peace and
reconciliation with his Fa-
ther. Hee sayeth therefore,
O Father forgive, and that by
and by : For the time of having P. 1. 101.
mercy on him commeth, for the
time commeth ; to wit , the
houre of sacrifice, the day of
satisfaction , the time of for-
giuenes, the last instant of my
S 5 life,

life, in which being presently to yeeld vp my breath, I now propound my last petitiō, and intreat onely this ; O Father forgiue them. Fourthly, hee saith not forgiue the sinnes already committed ; but onely (*forgiue,*) euen those euills, which they shall hereafter commit against mee, their irrisions their blasphemies, the bitterness of the vineger, my death, and the wound in my side: that thou also shouldst quickly forgiue thy enemies, and remit all thinges, keeping no rancor at all in thy heart. Fifthly, hee sayth not, I forgiue ; both because the offence against his Father grieved him more then his own torments ; and also because being intensive

tiue vpon the happines, which should redound to all the world by this his Passion, hee seemed to esteem all the euils, which the *Iewes* did vnto him, rather as a benefite, then any hurt. Like as a man, hauing a grieuous vlcer in his side, if his enemy, thinking to kill him, should wound him in that place, whereby *y* vlcer should be opened, and the corruption let out, would bee glad of that wound, which was the cause of his cure: So desirous was our Lord of thy saluation, that hee reioyced at those his paines, which were the cause of so great good vnto thee. (*Them*) Note first that hee sayeth not, these wicked Crucifiers, these Hangmen, these

Rom. I I.

Zach. I 3.

these aduersaries and enemies, both because thou shouldest refraine from all euill wordes and reproaches; and also because thy Lord reputeth no man his enemy, who payed the price of his death for all men, and offereth saluation to euery one, louing dearly euen these very *Iewes* his executioners, not for their owne euill workes, but for their Fathers sakes, who were holy and iust men: and therefore speaking of his stripes, (*I was whipped* (saith hee) *in the house of them that loued mee:*) Not by them that loued me, but the Sonnes of them, that loued mee, that good might be done vnto the Children for their holy Fathers sakes. Secondly, (*them*)
in

in the plurall number ; not onely those, which conspire now against my death, but also to all those, who at any time by their sinnes haue giuen cause of this my Passion. For thou shalt not bee excluded from this prayer, whose sinnes haue been cause of our Lords death ; and thou mayst haue hope of pardon, if thou wilt ioyne thy prayer with the prayer of Christ. For if the prayer of Christ did profite them, which neuer required it doubtlesse it will profite thee, requiring it of him, and praying together with him.

For they knowe not what they doe. Luc. 23.

Consider first, that Christ, to whome all iudgement
is

is giuen, and whome his enemies had offended, did not rake vpon him the office of a Iudge, or an accuser, but rather of a defender & patrone. The *Iewes* sought how to accuse him, and found nothing worthy of accusation in him. Our innocent Lord, that was offended, seeketh how to excuse the offence; and the malice of the offence was such, that nothing could be alledged for the extenuating thereof, but onely ignorance. And yet this ignorance, being voluntary, could no more excuse the *Iewes*, then him, who wittingly and willingly hideth his eyes, because he will not see him, whom he striketh, or killeth. If Christ then in the
midst

midst of his torments mitti-
gateth the sinnes of his tortu-
rers, will hee not now before
his Father excuse their sinnes,
who call vpon his name with
faith, deuotion, and sorrow
for their sinnes? Consider se-
condly, that the Father answered
not his Sonne by worde;
and yet Christ was heard for
his reuerence. For God when
he denied his Sonnes request,
answered in the garden by an
Angell: but, when hee graun-
ted it, hee answered not in
worde, but in deede. For first
hee restrained all creatures
fro rising against his enemies
in reuenge of his death, all
which would haue fought for
their creator, if this prayer of
Christ had not stayed them.

Secondly,

Heb. 5

Joan. 19.

Secondly, hee reduced one of the Theeues vnto pennance. Thirdly, at the death of his Sonne he changed the minde of the Centurion, and others. Fourthly, vpon the solemnity of Pentecost hee conuerted sometimes three, & somtimes five thousand of *ſ* ſame *Iewes* vnto his faith. Therefore God the Father not by outward words, but by inward consent answered his Sonne in this manner: O my Sonne, I grant that, which thou requireſt, & laying aſide all wrath, I open the fountaines of mercy, and I offer grace, and pardon of finnes, Iuſtice, and adoption of children, as wel vnto theſe, who haue afflicted thee, as alſo vnto all the Nations of the world

world for euer and euer, so as they will admit mercy offer'd vnto them. For I will compell none against their will; but I giue power to all to returne into grace and fauour with mee, if they will, and to be made the Sonnes of God, and to come into my inheritance in Heauen, so as they will be partakers of the merit of this my Passion through faith and the Sacraments. Doe thou cry out now with great affliction: great are thy mercyes; therefore we giue thanks to thee our Lord God. And pray him to bestow the giift of wisdom vpon thee, that thou mayst know and admire his bounty and goodnes; and driuing away all enuy, to giue
vnto

vnto thee the vertue of charity, y thou mayst bee inflamed with the loue of thy neighbour.

The 36. Meditation of
the diuision of his
Garments.

Ioan. 19

Then the Soldiers, when they had crucified him, tooke his garments, (and made foure partes, to euery So'diour a part) and his coate. And the coat was without seame woven all ouer.

Consider first the pouerty of Christ thy Lord: hee had not change or many suites of apparrell, nor the same of silke and other costly matter. but his garments were fewe and poore, to defend him only from the cold, and to couer his nakednes. And by tradition

tion it is deliuered (as *Eusebius* witnesseth) that his coate without seame was the worke of the mother of God, which she did weaue with her owne hands for her sonne, when he was a little infant : which grew miraculously as our Lord grewe, and was not worne nor torne out in all that long time : the like whereof is rehearsed in holy Scripture to haue happened to the children of *Israell*: that thou mayest learne by the example of thy Lord to forsake all curiositie and superfluity, as well in apparrell as in other things. Consider secondly, the liberality of thy spouse : he had already giuen his body, shedde his blood, and spent his youth-
full

Cant. I.

full yeares for thee: and now he giueth a fewe poore garments, leauing nothing for himselfe, but nayles, thornes, spittings, and bloud, clodded on his body. Behold the riches of thy spouse, who hath no place to rest his head, but on the thorny pillowes of his crowne. Doe thou aske him, *where he feedeth, where he will rest at noone, in this hate of his charity?* and esteeming this ignominious pouerty of the Crosse, to bee the greatest riches, runne naked to him, that is naked. Consider secondly the scoffing of the Soldiours in this diuision of his garmēt, and casting of lotts, when euery one caught a peece for himselfe, as of the attyre of
the

the King of the *Jewes*. Doe thou also runne and gather vp at least the hemme of his garment, that is to say, esteeme highly of all those things, which any way appertayne to the passion of Christ, as, his Sacraments, his wordes, his Church, and his iustifications. Consider fourthly, that the foure executioners of Christ cut his vestment into foure partes; that the foure Evangelists should sowe vp our Lords coate in the foure corners of the world: to whome be thou also an ayde and helper, and by thy holy life and doctrine ioyne together the Church of Christ, which is cut and diuided by many Hæresies. Couer the poore of Christ

Psal. 10.

Christ with thy garments, and pray our Lord, *that hee beeing now cloathed with light, as with a garment,* will by the light of his grace cloath thy nakednes, and with mercy adorne thy soule.

Ioan. 19

Mat. 24.

Psal. 21.

Luc. 23

Mat. 26.

Then they said amongst themselves, let vs not cut, but let vs cast lotts for it, whose it shall be; that the Scriptures might be fulfilled, saying: they parted my garments among them, and for my coat they did cast lotts. Therefore diuiding his garments, they cast lotts upon them, which part euery one should take.

CONSIDER first the consultation of the Soldiours about the diuiding & casting of lotts for his garments. The counsaile was good (*let vs*

not

not cut it) but the aduice was wicked (*let vs cast lots whose it shall be*) Thou learnest first, that God is present at y^e counsaile of the wicked, that hee may restrayne their malice, as he infatuated the counsaile of *Achitophell*. Secondly, that the effect of our Lords prayer did heere appeare, when the garment without seame remained whole: whereby is signified, that the Church shall neuer be diuided by any malice of man, but that it shall continue to the end of the world whole, and entyre vnder one visible head, neither shall the gates of hell preuaile against it. For although the outward garments of our Lord may be diuided, that is to say, diuers companies

2 Reg. 17

Mat. 16.

companies and societies of men may be distinguished by diuers lawes, fashions, and customes; yet the coat without seame being next to the body of our Lord, to wit, the Catholique Church, wouen all all ouer throughout, spread ouer the vniuersall world, and orderly distinguished with seuerall offices in seuerall members, agreeing in the Communion of Saints, wouen as it were with diuers threedes, shall neuer loose his whole-nesse and integritie. There shall fall from it certaine small boughes or branches, like withered leaves from trees; but the Coate of our Lord shall be purged, and not violated thereby. Take thou heede,
least

least thou fall from this vnseamed Coate of Christ, but remaine in it as an excellent peece of workemanship; and because this Coate was begun to be wouen in the wombe of the Virgin Mother, (for there the Sonne of God ioyned humane nature to himselfe, and espoused the Church,) doe thou commend it to the same mother, by whose prayers and helpe it may remaine vntouched and vncorrupt. Consider secondly their twise casting of lots for his garments, to wit, First, for the partes of his garments, and afterwards, for his Coate without seame. Whereby is declared, First, y^e Christ himselfe, and all things belonging vnto him, were
T subiect

Lib. 10 in
Luc. ca. 23

subiect to the will & scoffings of wicked men. Secondly, that wicked men doe obtaine the coate of Christ, that is to say, the cure of soules, and also part of his garments, that is, the externall goods of the Church, not worthily, but by chance and fortune, and possesse them by other meanes, then by the will of our Lord the true owner of them : for they thinking of nothing lesse then of him crucified, deuide & take away his goods, himselfe looking vpon them, and holding his peace. Thirdly, that according to *St. Ambrose* the partes of the garments of our Lord, that is to say, his diuine gifts and graces, are distributed and giuen to euery one

one by lott, that is to say, by the secret councell of God, and not by our owne election; but the Coate, that is, Faith, is giuen whole to euery man. If perhaps thou beest a Cleargie man, called into the seruice of our Lord, gather vnder the crosse of our Lord that part of his inheritance, which is giue vnto thee. Take heede of seeking many partes and benefices, & vse that part before him crucified, which thou hast receiued: for he beholdeth thee, and obserueth howe thou doest administer his goods. Consider thirdly, that the Prophets long before did prophesie of this casting of lots for his garments: that thou mayest learne, First, that

this casting of lottes for his garmentes was a matter of great moment, which so many ages before, Holy men, & Kinges fore-saw & lamented. Secondly, of what thinges the auncient Prophets and Holy men did frame their meditations euen before the comming of the *Messias*, to wit, of the pouerty, nakednes, & reproaches of our Lord, that thou being exercised in the same thoughtes and cogitations, mightest bee incyted to compassion and imitation. Consider fourthly, that these Vestments and holy Reliques of our Lord were permitted to remain in the custody of wicked men, y thou mayst know, first that all men, which are called

called to holy offices, are not Holy men and acceptable to God ; secondly, that holynes is offered to all men in this life. Pray thou vnto God, to impart some of his Sanctitie vnto thee, and suffer it neuer to be taken from thee.

And the Soldiours did these things : and sitting kept him, and the people stood beholding.

Iean. 19.
Mat. 27.
Luc. 23.

CONSIDER I. (*And truly the Soldiours did these things*) as if hee should say, Christ praying in the torments of the Crosse, his Mother suffering y^e sword of sorrow, his friends weeping a farre off, the Soldiours did these things. Whilst the Church suffereth persecutions, whilst the poore perish with hunger, whilst the iust

Amos. 6.

man is punished ; the wicked play and are merry , they cast lots and dice , they are idle , and spend their time in vanities , neither is there any man , which suffereth vpon the contrition of *Ioseph*. And what doest thou thy selfe , whilest Christ , and his Church is afflicted ? Consider secondly , that Christ is kept more carefully , then the Theeues , least his disciples or any others should free him frō his punishment. But as it was then , so now also the seruour of Catholiques is too colde , to aduenture any danger for ſy name of Christ. Doe thou with all care keepe Christ in thy heart , and conserue his grace. Consider 3. the people stood beholding.
(for

(for so it is to bee read, for, expecting) some of them scoffing, some marking euery thing. Doe thou draw neare, and standing on thy feete, ready to fulfill the will and commandement of thy Lord, beholde, and constantly looke vppon him fastened to the Crosse. Do not sleightly passe ouer all his members, all his paines, all his reproaches: but beholde him with a constant view, and doe not rest in the outward forme onely, but rather meditate on those things, which lye hidden within. For vnder these wounds, spittings and thornes, lurketh the hidden Manna, which no man knoweth, but hee which receiueth it. Stand then before

this table of the Crosse, like a little dog before his maisters table, expecting and observing the gesture of him, that sitteth, and catching euery thing that is cast from the table. Doe not imitate the people, curiously beholding Christ, & going to the church for vanity onely, and hearing diuine seruice carelesly : But rather imitate the Virgin Mother, *Who let no worde passe, which shee did not keepe, observing it in her heart.* And pray thy Lord to cast large gifts vnto thee

from his
Crosse.



Luc. 1

The

The 27. Meditation of
his mocking vpon
the Crosse.

And they that passed by, blasphemed him, shaking their heads and saying : Vah, thou that destroyest the Temple of God, and in three dayes dost build it againe, save thy selfe. If thou beest the Sonne of God, come downe from the Crosse.

Mat. 27.

Mar. 15.

Consider first, that Christ our Lord was mocked vpon the Crosse, by 4. sortes of people, by those which passed by, by the Priests & 'entors, by the Soldiers, and by the Theeues, that is, by all sortes of men; Iewes, and Gentiles; Priests and lay persons; Senate and the people, the executioners

of iustice, and those that were condemned by iustice. For wee deride and mocke Christ by all kindes of sinnes, contemning his promises, despising his threatnings, reiecting his benefits, breaking his Cōmandements, and neglecting his counsell. Consider secondly, the difference between the wordes of Christ, and the wordes of y^e *Iewes*; the words of our Sauour, and the words of the world. Hee being carefull prayeth with teares, they being carelesse mocke him whilst hee is praying. For the custom of the wicked is to scoffe at all things: and therefore in the Scripture they are called (irrisores) mockers; to whome God doth threaten
mocking

mocking againe, when that shall happen to them, which they feared. Haue compassion heere vppon the spouse of thy soule, who in the last houre of death receiued no comfort, but mockings: from which they ought then especially to haue abstained when he was ready to die, in the midst of his torments. Consider thirdly, they blasphemed, *Whopassed by* *παρὰ ποσὺν ὁμῶν*, which may bee interpreted, *walking*, that he may be said to haue beene mocked either by traellers, or else by such as walked vp and downe by the Crosse. Heereby are noted light and vnconstant men, who carelesly say their diuine and holy office, who sleight-ly

ly runne ouer their prayers, who in the Church at the time of Masse and of Sermons haue wandering thoughtes, whose mindes doe not rest onely on God, but are carryed wandering vp and downe after sundry delights and pleasures of the world. Consider fourthly, what these men did. First they passed by irreuerently. Secondly, they shook their heads. Thirdly by these very gestures they did blaspheme: for they signified hereby, that he was worthy of all reproach that he might, to be taken from amongst them, and that his doctrine and life was to be contemned and despised. Fourthly, *Isaias*, according to the exposition of
St. Hier.

St. Hierome, fore-shewed two other kindes of mockinges. *Ouer whome did yee play? ouer whome did ye gape, and put forth your tongue.* Therefore they

Isa. 57.

vpbrayded him with open mouth and stretched out tongue. And euen as Stage-players in the Theaters vse to make many sportes before the Princes, which are placed in high roomes to behold them: so these mocking actors vsed many kindes of scornfull behauiours before this king of the *Iewes*. Consider first, what wordes they spake. First they falsifie his wordes, scoffe at his preaching, and propheties, and wrest his holy wordes to an euill sence. Secondly, they rest at his myracles: if
thou

thou hast wrought true myra-
cles, shewe now thy power,
and saue thy selfe. Thirdly,
they offer wrong against his
person, whome they denie to
be the sonne of God. Doe
thou belecue the wordes of
God, admire his myracles,
preserue thy minde free from
all error in faith, receiue Christ
the sonne of God, and neuer
forsake or passe by him. For
they which in this life passing
by Christ, doe blasphemie him,
shall in the next world passe
by heauen and fall into hell.

*In like manner with them did
the chiefe Priestes, and the
Scribes, and Seniors deride him;
and mocking they said one to a-
nother: hee saued others, him-
selfe he cannot saue: if he be the
king*

LUC. 23.

king of Israel, let him now descend from the Crosse, that wee may see, and beleue him: hee trusted in God; let him deliuer him now, if he will: for he said, that I am the sonne of God.

CONSIDER first, that the Priestes religious men, and Magistrates did, contrary to the dignitie of their order, insult ouer a crucified man, and that they were the leaders or captaines of the people in these irrifions, For St. Luke saith thus: *the Princes derided him with them.* So great a desire they had to obscure the glory of our Lord, and that there should neuer after be any mention made of him; that all sortes of people thought him vnworthy of commiseration.

tion euen in the midst of his torments being ready to yeelde vpp his ghost, and had contemptuously reiected him as accursed, and as the shame and scorne of the people, to be mocked both by the noble and vulgar people. But there is no counsell against God, who chaunged this great ignominy of the people into greater glory. Consider secondly, that Christ was blasphemed more grieuously by no kinde of people, then by the Priests. For they prouoked one another mutually to scorne him, and also abused the wordes of the Scriptures, which were fore-spoken of these blasphemies by the Prophet, which they recyted by
turnes

turnes like the verses of a psalme. Thou seest therefore, that the faults of superiours are most gricuous, who also shall suffer mighty torments for their sinnes. Consider thirdly, and marke their wordes : First they vpbraide him with his good deedes done to the people, and scoffe at his myracles. Secondly, they laugh at his royall dignity. Thirdly, they object against him his trust in God. Fourthly, they contemne the the maiestie of the Sonne of God, and maliciously mocke at the things, which should bring honour vnto Christ. The Magi did adore him in the stable with guifts, as God, King, and man : and these men,

Sap. 6

Mat. 2.

men, after so many myracles shewed vnto them, to mocke and deride the sonne of God, the king of kings, and man trusting in God. Consider 4. their euill collections: First, if hee haue saued others he ought to saue himselfe also. 2. If hee be the king of *Israell* he ought to descend downe from the Crosse. Thirdly, if he trust in God as the Sonne of God, God will deliuer him. But first he did not therefore saue himselfe; because he would saue others by his death. Secondly, he did not therefore descend downe from the Wood, because the King of *Israell* should raigne from the Wood. Thirdly, God did not therefore deliuer his Son, because

because he trusted, not to be deliuered by him from the Crosse, but by the Crosse to be exalted aboue al creatures, and to place thee in glory with him. Consider fiftly, that euill men giue counsell to descend, the deuill being the author, who said, *If thou art the Sonne of God, throwe thy selfe downe.* Whereby thou mayest learne, that all those descend from the height of perfection, which cast away the Crosse from them. Doe thou pray deuoutly vnto Christ to rule and guide thee from his Crosse, that is from his throne of mercy, and also to take thee vpp with him vnto the Crosse.

*The Soldiers also mocked him,
comming*

Luc. 23.

comming, and offering Vinegar, saying, if thou art King of the Iewes, save thy selfe.

Psal. 21

Consider first, the great contempt, wherewith our Lord was mocked by these base tormentors both in words and deedes. First (they *mocked him*) vsing wanton and scurrile gestures towards him. Secondly, they came nearer to him being naked, and looked more curiously vpon him, according to that of the Psalmist: *But they considered, and looked on mee.* Thirdly, they offered him vinegar, like Cup-bearers, offering a cup to their King. Fourthly, in their wordes they allude to the tytle of the Crosse. *King of the Iewes*: they say he is a ridiculous

lous King, which cannot saue
himselfe, vppon whome de-
pendeth all the safety of his
subiects. Consider secondly,
that wicked men do acknow-
ledge no other commoditie
or saffetie, but only in this
life: but good men desire and
seeke after the saluation of
their soules, as a thing which
is common to them with the
Angels; respecting lesse the
safetie of their bodies, which
the beasts doe inioy, as well
as they. Consider thirdly, the
infinite loue of Christ thy
Lord, and spouse of thy soule
towards thee; who hauing
once ascended the Crosse for
thy sake, could neuer be mo-
ued to come downe from
thence, neither by torments,

nor

nor by mockings, nor by the
forowe of his mother stand-
ing by him, nor by the teares
of *Iohn* his kinsman, nor by
the tears of *Marie Magdalen*,
nor by any sorrowe of his
friends, although he knewe,
that thereby he might easily
end all their troubles. Doe
not thou therfore, when thou
hast vndertaken any thing for
the loue of thy spouse, and
for his honor, leaue it off for
any cause, although the world
frowne thereat ; although thy
flesh be repugnant ; although
thy mother shewe thee her
breasts, wherewith shee gaue
thee sucke ; and although thy
olde Father lye in the gate :
passe thou on, and tread vp-
pon thy Father ; for it is piety,
to

to bee cruell in this cause.
Pray vnto God, to giue thee
this constancy of minde, and
setting before thine eyes him
that was crucified, take cou-
rage before him, and in his
presence determine of all thy
busines.

The 38. Meditation of
the second worde
of Christi.

*And the same thing did the
Theeues, which were crucified
with him, vpbraide vnto him:
and one of the theeues, which
were hanged, blasphemed him,
saying: If thou art Christ, saue
thy selfe, and vs: but the other
answering, blamed him, saying:
Neither doest thou feare God,
which art in the same condem-
nation?*

Mat. 27.

Mar. 13.

nation? Wee indeede suffer iustly, for wee receiue worthy punishment for our factts, but this man hath done no euill.

Here. 66
8. lib. 3. de
conf. Euā.
c. 16. & 5.
7. ad Phil.

Consider first, the ignominy offered to our Lord in this place, either by one theefe, according to St. *Epiphanius*, and St. *Augustine*; or else in the beginning by both, according to St. *Chrysostome*, but the one repenting, & the other perseuering. For they were most wicked and infamous men, and did worthily suffer, the accursed death of the Crosse. But it did much more afflict our Sauours heart, that hee, for whome, and with whom hee did shed his bloud, should presently bee carryed headlong

long into Hell. Learnē hereby, that commonly hee, which liueth ill, dyeth ill, as he liued ill, except he be changed by Gods speciall grace. For a sinner is stricken with his iudgement, that dying he forgetteth himselfe, who liuing was forgetfull of God. Consider secondly the wordes of the euill Theefe (*If thou art Christ saue thy selfe and vs:*) First he wanted faith, who desired a miracle that hee might belceue. Secondly, he desired temporall life and safety, after the manner of all sinners, who haue no care of their cuerlasting life to come. Thirdly, he spake this perhaps to please the *Jewes*, which stood by: but it profited him nothing, to get

Aug. ser. 3
de num.

V

their

their fauour ; because ſhe world
euer giueth a falſe reward to
her followers. Fourthly hee
once vttered this rayling
ſpeech; but being rebuked he
held his peace ; being better
then thy ſelfe, who art neither
amended by good admoniti-
on, nor well pleaſed with him
that aduiſeth thee. Conſider
thirdly, the mercy of Chriſt in
the good Theefe, whoſe heart
hee did not onely inſtruct by
outward ſignes, but alſo did
mollifie it by inward grace, ſo
as he profited more in three
houres by hearing him teach
from the chayre of the Croſſe,
then the Apoſtles did in three
yeares by following our Lord
continually, and ſeeing his
miracles. For ſo great is the
force

force of the crosse of our Lord
that it doth not onely mooue
the sence, but also giueth vn-
derstanding to the hearing,
and addeth affection to the
vnderstanding. Therefore this
good theefe being depriued
of all outward thinges, and
hauing his body stretched vp-
on the Crosse, gaue openly all
that was left vnto him, to wit,
hee consecrated his heart and
tongue vnto Christ. For *hee*
beleeued with his heart to iustice,
and with his mouth hee confessed
to saluation, being made a tea-
cher from the chayre of the
Crosse, openly confessing
Christ, and freely reproofing
the vices of the standers by.
Consider fourthly the wordes
of the good Theefe, First with

Rom. 10

great charity hee rebuked his companion, when he sinned, before hee craned any thing for himselfe of our Lord; and hee putteth him in minde of his imminent death, for sinners ought to be repressed with the feare of Hell, when they will not be moued with Gods benefites. (*Neither dost thou feare God?*) a bolde worde, but worthy of a Martyr. None of these (saith hee) feare God; and darrest thou imitate them, being now presently to goe before God thy Iudge? Secondly, he confesseth his sinne and receiueth the punishment of the Crosse in satisfaction. For it is a signe of a good man to cōfesse his own faults, & to extenuate the sinnes of other men

men, if hee can. Thirdly hee declarcth the innocency of Christ: *But this man hath done no euill*, which saying is true only in Christ, and in his most holy Mother; for hee hath done no sinne, neither is there any fraude in his mouth. But because he did no sinne, therefore hee ought to beare the sinnes of all men, and suffer the punishment thereof in his body. The good Theefe teacheth vs heere, that we should not complaine in aduersities, but confesse our sinnes, and giue glory to God openly, and conuert our soules earnestly vnto God. Doe thou imitate this theefe: for death is at thy gates, or at least lyeth in waite for thee. And pray our

Lord to strike his sauing feare into thy heart.

And hee said to Iesus : O Lord remember mee, when thou shalt come into thy Kingdome.

Luc. 23

Michea. 6

Consider first, that this good Theefe fulfilled the partes of iustice : First hee declyned from the euill, which he reprehended in his companion ; and then hee did good turning vnto Christ. Secondly, according to the doctrine of *Micheas*, Hee exercised *Iudgment*, greuously accusing his sinne ; hee *loved mercy*, admonishing his companion to conuersion ; and hee walked *carefully with God*, of whome deuoutly and humbly he craved pardon. Consider secondly, the seuerall fruites of the crosse

croffe and affliction, according to the seuerall dispositions of men. The wicked are not amended, but rather blaspheme : the good confesse their fault, and come nearer vnto God. Doe not maruaile then, if our Lord grant prosperity in this world to the wicked, and affliction to the good; which hee doth mercifully for these causes; both because the wicked should not offend more deeply by their impatience, & the good be ioyned more firmly vnto God; & also y^e the wicked may haue some reward in this life, seeing they are to bee deprived of euerlasting life, & that eternall reward may be reserved for the good. Consider

thirdly, euery worde of the theefe: (*O Lord*) a worde of reuence, feare, & subiection: I submit and promise my selfe to bee thy seruant and bond-slaue: hee doth not say, *O my Lord*, For hee speaketh to the Lord, creator, and possessor of all creatures. *Remember mee*, a modest & humble petition; I aske not a Kingdom, nor any honous; but only y thou wilt remember mee, knowing that thou canst not remēber me, & not help me. I dare desire this remembrance, though I am a sinner. 1. Because thou hast admitted other sinners praying vnto thee. 2. Because thou hast done so many & so great thinges in fauour of sinners. 3. Because I a sinner, hauing
giuen

giuen ouer my will of sin-
ning, doe now beleue in thee
with my whole heart, doe in-
tirely loue thee, and with my
mouth doe openly confesse
thee. 4. Because I ask nothing
but remembrance, and pray
for nothing but mercy. 5. Be-
cause it is reason, that hee bee
partaker of thy rest and glory,
whome thou hast vouchsafed
to be a companion with thee
in thy labours, torments, and
death. *When thou shalt come in-
to thy kingdome.* I acknowledg
thee to bee a King, but thy
kingdom is not of this world:
I knowe, that the Angells ex-
pect thee at thy death, and a
whole Army of Seruants, who
shall not carry thee, as they
did *Lazarus*, but shall attend

and followe the comming of thy owne will and power. Admire thou the faith of this Theefe, who alone, when all others blasphemed, did beleeue, and detest thine owne infidelity, who when y whole world belieueth, doest scarcely beleeue; and pray Christ to increase thy faith, and bring thee into his kingdome with this theefe.

Luc. 23.

And Iesus saide to him : Amen I say to thee, this day thou shalt bee with mee in Paradise.

Consider first, that Christ answered nothing to the theefe blaspheming; that thou mightest learne to pacifie thy anger with the vertue of mildnes : and that hee approued the

the counsel of the other, who thought it requisite in necessity to haue recourse vnto Christ ; that thou mayest obtaine the giuft of counsell. Consider secondly, that Christ as a Priest of the newe Testament did forgive sinnes, and as a Iudge doth assigne merite and rewardes. For to the iust Theefe hee promiseth glory ; and to the vniust, to whom he appointeth no crowne of Iustice, hee declareth by his silence that the fire of Hell was prepared. For Christ giueth glory ; but the paines of hell are not giuen by Christ, but rather proceed frō our sinnes, according as the Apostle saith: *Who shall render to euery one according to his workes : to those truly,*

Rom. 2.

truely, who according to patience in good worke seeke glory and honour, & incorruption, life euerm-lasting : But to those which are of contention, and which doe not yeeld vnto the truth, but beleene iniquity, wrath & indignation : That is, it shall be rendred, not so much by the will of Christ, as through the malice & merite of sinne. Consider thirdly the benignity of this King of the *Jewes*. 1. Hee doth not reiect a man infamous for theft; who beholdeth not the outward opinion of men, but the inward disposition of y heart. 2. Hee presently heareth him confessing, and forgiveth his finnes. 3. He giueth more thē was asked. Remēbrance only was craued, glory is promised, and

and the same to be rendred by
& by, euen the very same day.
Consider 4. the words of our
Lord (*Amen*) this is a worde
of confirmation : for , that
thou mayst giue credit to my
words, I affirme it by y^e worde
& I neuer vse, but in affirming
great and serious thinges, and
I promise it to thee openly
before all these witnesses. (*I*
say) I the truth, who cannot
lye, whose promise is effectu-
all, I the Lord of the King-
dome dispose of mine owne,
and of no bodyes else. (*To*
thee) not to all , least they
might take occasion to de-
ferre their pēnance to the end
of their life, but to thee alone,
lamenting earnestly, cōfessing
thy sins, & making satisfactiō
for

for them by this thy punishment: that if perhaps any sinner at the last instant of his death will conuert himselfe, hee may by thy example conceiue hope of pardon. For before we sinne, wee ought to set before our eyes the innumerable sinners standing before the Crosse of our Lord, and yet obtaining no pardon, least our Lord perhaps leaue vs, and wee perish amongst them: for hee, who hath promised pardon to the penitent, hath not promised repentance to the sinner. But after our sinne wee must remember the Theefe, least wee dispaire. (*This day,*) presently after thy death, that thou mayest acknowledge the vertue of the Crosse.

Crosse. For euen as a Conquerour carryeth his noble spoyle in tryumph to shewe the greatnes of his victory, so Christ, hauing gotten the victory ouer the Deuill, tooke this notable prey from him, and carryed away the spoyle, and lead this Theefe with him into triumph, who had before been a most faithfull slaue to the Deuill. (*With mee,*) that thou, which hast beene partner with mee in my paines, mayest not be depriued of my Crowne: and that thou mayst not seeme to haue suffred as a theefe, but to haue triumphed as a Martyr with mee. Thus Christ conuerted the punishment of the Theefe into Martyrdome; so as he which was brought

Aug. lib. 4
de ami. &
eius origi-
nie cap. 9.

Mat. 25.

brought as a L heefe vnto the
Crosse, did by this his notable
and publike confession, re-
ceiue the Crowne of his testi-
mony, as a Martyr with Christ
the Prince of Martyrs. (*Thou
shalt bee.*) to remaine for euer.
(*In,*) the ioyes shall bee so
great, that thou shalt not cō-
prehend them, but they shall
receiue thee entring into thē:
they shall fill thee within, and
cōpasse thee without, accor-
ding to that saying: *Enter in-
to the ioyes of thy Lord.* (*Para-
disr,*) hee saith not, an earthly
Paradise, wherwith the soules
and spirits of the blessed are
not delighted; but the con-
templation of the diuine na-
ture, in which is a full satiety
and delight of the minde. He
calleth

calleth it not a Kingdome, as
the theefe had requested, but
Paradise, (which name he had
neuer vsed before :) First be-
cause by this key of *Dauid*, to
wit, the Crosse of our Lord,
the gate of Paradise is opened
vnto vs, with the wood of the
knowledge of good and euill,
being violated by finne, had
locked vp. Secondly because
after forty dayes he was to as-
cend into his heavenly mansi-
on, & the place of the blessed.
Behold heer the liberall giue
of Christ thy Lord, & bee of
good courage: for hee which
promised a kingdome to the
penitent theefe on the Crosse,
will render no lesse reward to
thee for thy labours spent all
thy life time in his seruice.

But

But because Paradise is not promised by the crucified, but onely to him that was crucified, doe thou (if thou wilt bee a partner in this Paradise) crucifie thy flesh with the vices and concupiscences thereof; and pray the spouse of thy soule to call thee to Heauen, with these words at the houre of thy death.

The 39. Meditation of
the third worde on
the Crosse.

And there stood by the Crosse of Iesus, his Mother, and his mothers sister Mary of Cleophas, and Mary Magdalene.

Ioan. 19.

Consider first, that when the Apostles fledde, the women followed our Lord euen

euē vnto the Crosse. And his Mother is first named, both because she was more feruent, then the others, and remained more cōstant; & also because it was strange, that a mother could indure so great torments, especially of such a Sonne; and lastly that thou mayest learne hereby, that it is not comely for womens modestie to bee present at the death of guilty persons, and yet that it is very glorious for them to stay with the Mother of our Lord before the crosse of Christ, and to set that alwayes before the eyes of their soule. Cōsider secondly, why the Mother of our Lord would bee present at his execution: surely not of curiosity or
light-

lightnes ; but First, that shee, who loued such a Son so dearly, and had followed him in all places, might not forsake him at his death. Secondly, to be ready to doe him any seruice, or to giue him any comfort, w^{ch} lay in her power. Thirdly, that shee might beholde, not onely the death of her sonne, but also the manner of the redemption of man ; by the contemplation wherof she might inflame her zeale of the loue of God. Consider thirdly why Christ would haue his Mother present at this spectacle. First, that she should be a witnessse, that hee had payed the price for the sinnes of all mankinde. Secondly, that shee might see the seruor of his loue

loue towards vs, & thereupon vndertake to be our Patrone. Thirdly, that the Queen of all Saints should not be deprived of the crowne due vnto Martyrs, but y shee should suffer y most noble martyrdom of all others. For other Martyrs suffered their own torments, inflicted vpon the by the hands of y executioners: But y Mother of our Lord suffered y torments of her son being deriued vnto her from the body of her son, as *Simcon* prophesied of her: *And thine owne soule shall a sword pierce.* Fourthly y the presence of his mother might increase y matter of his paine. For the Euangelist did not without cause say (*His Mother*) signifying thereby the mutuall

Luc. 2.

Ioan. I.

Apoc. 6.

mutuall affections of them both. Admire thou here two great lights obscured: Christ the greater light, the sonne of Iustice, *which illuminateth euery man coming into this world*; and the lesser light, *Mary, faire as the Moone. The Sunne is made black* (saith the Apostle) *as a sacke of haire-cloath; and the Moone is made all like bloud*, the mother bleeding with the bloud of her sonne. Consider fourthly, that shee sate not idly; nor lay downe, as halfe dead; nor ran vp and downe amazedly: but she stood. First for reuerence vnto her Sonne, whome shee saw hanging straight vpon the Crosse for thy sake. Secondly, as one ready to obey,
and

and doe any seruice. Thirdly, constant, and of a good courage, with an assured faith of the redemption of man, and of the resurrection of her Sonne. Fourthly, as prepared herselfe to goe vp to the crosse, and, if need were, to suffer death for sinners. Consider fifthly, that a fewe others stood by the crosse with the Mother of our Lord, a Virgin, a Widdow, and a Sinner, being sorrowful and destitute of all comfort : that thou mayest learne, First, that our Lord crucified on the Crosse was giuen vs by God the Father, to bee a comforte to the afflicted, a Patrone to Widdowes, & Orphanes, and a preseruer and protector of Virgins. Secondly, that Christ did

did communicate the feeling of the griefe of his Passion especially to those, whom he loued most dearely. Marke therefore whether thou beest moued with this passion or not, for thereby thou mayest vnderstand how much hee loueth thee. Consider sixtly. *There stood by the Crosse of Iesus.* Fewe doe stand by the crosse of Christ. Some onely walke by it, and lightly passe ouer the mysteryes of Christ: others stand a farre off, looking so vpon it, as if the mysteryes of the Crosse did not appertaine vnto them: others stand by the Crosse of the Thecues, who suffer the troubles of their pride, their ryot, their couetousnes, & of their
other

other vices. Neare the crosse
of Christ no sinners are tolle-
rated, no light behauour is
committed, nor no pleasures
are sought after. Heere is,
whatsoever the world abhor-
reth, pouerty, subduing of the
flesh, contempt, and reproach:
and all thinges are wanting,
which the world desireth and
esteemeth. Come thou to the
Mother of Christ, as neare the
Crosse as thou canst; because
this way onely leadeth those
that weepe and mourne vnto
Heauen; whilst others, laugh-
ing, iesting, and blaspheming,
fall downe into Hell: And
pray the virgin Mother to as-
sist thee at the houre of thy
death, and to comfort thee in
thy troubles, who with such

constancy did suffer the sor-
rowes of her Sonne.

Ioan. 19

*Therefore when Iesus sawe
his Mother, and the Disciple
whome hee loued, standing, hee
said to his Mother: woman, be-
hold thy Sonne.*

CONSIDER first, the good
order in our Lords wor-
des, first, hee prayed his Fa-
ther for the saluation of sin-
ners; next hee gaue spiritu-
all goodes to the Thiefe, and
assigned him Paradise; & last-
ly, hee giueth temporal cōfort
to his dearly beloued Mother.
That thou shouldest learne:
first, why Christ came into the
world, and dyed vpon the
Crosse, to wit, to saue sin-
ners, of which number thou
art one. Secondly, that thou
shouldest

I Tim. 1.

shouldest be carefull of the
saluation & perfection of thy
neighbours, before thou ap-
plyest thy minde to worldly
things. Consider secondly,
that he, who from his child-
hood had followed Christ,
and had dedicated his youth-
full yeares vnto our Lord,
stood by his Crosse, when all
the rest hid themselves, and
did receiue for his reward the
cōmendatiō of constancy, and
the keeping of y^e Virgine Mo-
ther, that thou from thy infan-
cy shouldst honor Christ, and
his mother, and shouldst suffer
the yoake of our Lord euen frō
thy youth. Consider 3. with
what eyes y^e most louing Son
beheld his most deare mother,
& with what countenance she

beheld him againe. Loue and pittie lifted vpp the Mothers eyes to her Son; and presently grieve & plenty of teares cast them downe againe. Think thou with thy selfe, what the heart of the Son spake to the heart of the Mother; & what the heart of the Mother answered to the Sonne. Haue compassion on them both, & to their speeches ioine thy petitions. Consider fourthly, that *John* called not himselfe by his owne name, but the Disciple whom *Iesus* loued; that thou shouldest alwayes set before thine eyes the benefites, wherewith our Lord hath preuented thee, and declared his singuler loue towards thee. Consider fifthly,
that

that our Lord both by his countenance & wordes, made his last will and testament for his Mother and his friends. For beholding his Mother & his Disciple, hee gaue vnto them himselfe, and all that belonged vnto him; his crowne of thornes, his nayles, his spitings, his bloud, his contempt of the world, his mockings and shames; that wee should not abhorre these ensignes of Christ, but thinke there are great treasures hidden in them and seeke them by all diligence & labour; and that his Mother might bee moued by them to take compassion vpon vs; and that wee (being signified in *Iohn*) should vse them in our prayers to God,

and to the virgin his Mother, and should beteech them by these spittings, by these nayles and by this blood. Also by his wordes hee bequeathed his Disciple to his Mother, and his Mother to his Disciple, and to all vs. Consider fixtly euery word of this testament: *Wom. m.* he sayth not Mother, but Woman: first because hee would not give occasion to his enemies to mocke her. Secondly because he would not afflict his Mothers heart with a name of loue. Thirdly, that he might shewe that this was she of whome God spake long before: *I will put enmity betweene thee and the woman, she shall bruize thy head: for now the body of Christ taken*
of

Gen. 3.

of the Virgine, and giuen
by the Virgine to subdue
the power of the Deuill, did
bruize the head of the Ser-
pent. Fourthly, that we might
knowe the constancy of his
Mother, to whome the pro-
phesie of *Salomon* agreed :
who shall finde a valiant wo-
man ? Behold : it is not (saith
he) an equall change to
take the Sonne of man for
the Son of God ; or the Son
of a Fisher-man for the Sonne
of so great a King : but the
guiste ought to be free,
both because it was of ne-
cessity, and because it came
from the Sonne ; and also
because in him all man-kinde
was commended. *Son :* I haue
hitherto loued this *Iohæ*, and

Pro. 31.

in him all Christians; I haue counted them my children; I haue provided for them as for children; and I haue fed them with my flesh & bloud. Therefore, O my Mother, doe thou account them as thy children for my sake. *Thy*: so loue them, as if thou hadst borne them in thy wombe. This recommending of the Son was of great force with the Mother. Be thou therefore confident in the benignity of this Virgin and flye vnto her, as vnto thy mother in all thy necessities.

Joan. 19.

Then hee said to his Disciple, beholde thy Mother, and from that houre the Disciple tooke her as his owne.

Consider

Consider first, that *Iohn*, who for y^e loue of Christ had forsaken both Father and Mother, had heere a far more worthy mother giuen vnto him: for so our Lord had said *Hee shall receiue an hundred folde.* Consider secondly, that virginity and all chastity is comended by our Lord, and that the wantonnes of the flesh is repressed through the passion of Christ, and the help of the Mother of God. Consider thirdly, the piety of Christ towards his Mother; that through the grace of Christ thou mayest obtaine the giust of piety towards God and thy Parents. Consider fourthly, the wordes of our Lord. *Be-*

Mat. 19.

God and man should both haue one parent. *Mother* : whom thou mayst reuerence, loue, and defend ; to whome thou mayest flye ; in whome thou mayest haue hope ; who shall be a Mediator betweene me, and you my Children, by whome I will accept your prayers. *Thy* : she is not onely patrone of all man-kinde, but of thee also, as she that loueth thee, and gaue her onely begotten Sonne to dye for thee, suffering him to be crucified, whipped, mocked and flaine for thee. Consider fittly, that *Iohn* being poore, who had forsaken all, and vowed poerty with the rest of the Apostles, and had left himselfe nothing, receiued this newe
Mother,

Mother, not into his houses, lands, or possessions, but into his dutifull care, seruice, and protection. Therefore he tooke care for her, that she should want nothing, prouiding sufficiently for her out of the almes of Christians. Pray thou our Lord to commaund his Mother, to bee also thy Mother, that thou mayest defend her honour, increase her glory, and standing with her by the Crosse, mayest receive the giiftes and benefites of the Crosse.

Au lib. 18
de ciuit.
dei cap. 4.

**The 40. Meditation of
the fourth word on
the Crosse.**

*And from the sixth houre darkness
was made ouer the whole
earth.*

Mat. 27.
Mar. 15.

Luc. 23.

earth untill the ninth houre, and the Sunne was darkned.

Consider first, that in the Passion of thy Lord the Sunne was darkened, and the vniuersal world was compassed with darknes, whereof (as St. Cyprian witnesseth) *Amos* had prophesied *The Sunne shall set at noone day, and the day of light shall bee darkened:* and *Hieremias*: *The Sunne did sett before him, when it was midday.* First, that euen as when the maister of a family dyeth, all the house is hanged with blacke to moue sorrow & lamentation; so thou when the lightes of Heauen mourne, and darknes overwhelmeth the earth, shouldest also morne and lament for the passion

Lib. 2. ad
Quintina.
Cap. 23.
Amos. 8.
Hier. 15.

passion of our Lord. Secondly, to declare, that Christ the true Sunne dyeth, of whose brightnes the light of this our Sun no lesse dependeth, then the light of the other starres depend vpon the brightnes of the Sunne. Thirdly, that thou shouldest knowe the greatnes of this sinne, from which the Sunne abhorring, did as it were turne away his face and withdraw his light, and shewed himselfe ready to reuenge, and offered to his Lord and creator to perish for his death. Thou learneest hereby, that euery mortall sinne is so grievous, that it were better the Sunne and starres should perish, then that the maiesty of God should bee offended by
one

one sinne. For by every mortall sinne God is put to death, whose death cannot bee recó-
penced with the perishing of
all creatures. Fourthly, that
thou mayst know, that Christ
suffred this death for the great
and thicke darknes of sinners,
and of the *Jewes*; y this dark-
nes being driuen away through
the death of our Lord, there
might a nowe light of faith &
diuine wisedome be restored
vnto the world; as at the 9.
houre the light appeared a-
gaine. Fiftly, that thou mayst
vnderstand, that the fruite of
our Lords death, consisteth in
the cõtempt of the splendor &
fauour of the world: for they,
w are crucified with Christ,
reioyce not in Honors & No-
bility

bility, but in obscurity, neglect, & contempt. Consider 2. the manner of this Eclipse, & St. *Dionysius Areopagita*, being an eye witness, hath described. 1. The Moone being at the full and opposite to the Sun, returned from midnight to noone. 2. It returned, not by his ordinary motion, from the West; but by a contrary motion to himselfe, from the East. Thirdly, the Sunne it selfe lost his light in it selfe. Fourthly, not in one only part of the earth (as in other Eclipses,) but over the whole world this darknesse of the Sunne was seene, in like manner as of the Moone eclipsed, and deprived of her light by the shadowe of the earth falling

Epist. ad
Hicargu.
& 11. ad
Apolloph.

Ecclef. 27

falling vppon her. Fiftly, this eclipse continued three whole houres, which vsually lasteth but a small time. All these thinges are not voide of their reasons and considerations. Christ is the Sonne of Iustice, the Moone is the world, and foolish sinners : *For a foole is changed like the Moone.* Therefore our Lord dyed, when the world being opposite to God did shine in glory, riches, and wisdom. The world also came to this eclipse, that is, to the death of our Lord, to w^t, not onely by other sinnes, but also by this seeking of the death of Christ, it had giuen cause. But because the maiesty of Christ is not subiect to humane power, hee could

could neuer haue beene obscured, & put to death by the power of man, except hee had bin deliuered to death by the diuine will of God. Therefore the Sunne is truly obscured, and Christ is truly slaine, both by the malice of the world, & by his Fathers wrath. For our Lord was like vnto him, w^h standeth between two men a fighting, and receiueth both their swordes into his owne body. The world fighteth with God; and our Lord receiueth in his body, both the wrath of God, and the fury of men. *Thy wrath* (saith hee) *hath passed through me, and thy terrors haue troubled me.* Therefore when the Sun of Iustice was eclipsed, the Earth was couered

Psal. 87.

couered with darknes; both because by this grieuous sinne there was newe matter giuen of lamentation and reuenge; and also because by the death of our Lord all power ouer men was taken away from the Prince of the world, and in stead thereof he was bound in chaynes of fire, and condemned to y darke prison of Hell. But whereas the Moone by a contrary motion came from the East to the Sunne in the South, thereby is signified that the *Jewes* without all consideration of equity and iustice, hastened the death of Christ, contrary to Law, contrary to the right of nature, and contrary to their owne conscience, and did violently suppress

preſſe all good motions in themſelues. To bee brieſe, the Suune was eclipsed three houres, becauſe our Lord lay hid three whole dayes, partly in torments and in the handes of the *Jewes*, and partly in the Sepulcher. Pray thou vnto Chriſt to preſerue the true light of faith and grace in thy ſoule.

About the ninth houre Ieſus cryed out with a loude voyce ſaying: Eli; Eli, lama ſabaſſani: which is interpreted: My God, my God, why haſt thou forſaken mee?

Mat. 27.
Mar. 15.

COnſider firſt, why thy Lord at the end of his life made this crye: Certainly not to eſcape the paines; like vnto vs, who

who crye out, as soone as wee
feele any paine ; for now the
end of his paine approached :
nor to bee reuenged on the
Jewes for this his death ; for
the bloud of Christ speaketh
better then the bloud of *Abeil*.
But first, that hee, who by the
space of three houres, being
couered with darknes, had gi-
uen no signe of life neither
by worde nor groane, might
be knowne to bee still aliue.
Doe thou consider with thy
selfe what hee did all the time
of his silence in the midst of
his torments : surely hee pray-
ed without ceasing vnto God
for thee in that admirable ly-
turgie and sacrifice ; and hee
rehearted the holy wordes of
the Psalmes for thy saluation,
speaking

speaking some with a loude
voyce, that he might be heard
of the standers by. Secondly,
least by the continuall silence
of Christ, and his admirable
patience, and constancy of
minde, hee might erroneously
be thought to be but a vision
and no man, and not to haue
felt any paine at all. For hee
did truly suffer & feele paines;
but the loue of thee restrai-
ned him from complaining.
Thirdly, to teach thee in all
thy miseries, to crye only, and
with all affection to almighty
God. Fourthly, y^e thou shoul-
dest learne by this loud voyce
to obtaine of God the Father
through Christ the fruite of
his Passion. Fifthly, that thou
shouldst earnestly pōder with
thy

Here. 69

thy selfe, what thinges, & how great ; for whome, and by whome our Lord suffered. For our Lord (saith St. *Epiphanius*) spake these thinges in the *Syriack* tongue, that all the standers by might vnderstand him. Consider secondly, and marke the wordes. (*O God,*) hee sayeth not, Father ; First, because hee was ashamed, representing the person of all sinners, to call him Father ; that thou, setting aside all pride, shouldest learne humility. Secondly least he should seem as a Sonne to complaine of his Father ; but rather as a naturall man of his affliction. (*My*) that is, though thou art the God of all creatures, yet thou art peculiarly my God,
for

for many respectes; both because thou wouldst haue humane nature assumed into the person of the Son, and mee to be exalted aboue al creatures; and because thou with thy owne handes didst frame this body in the Virgins wombe; and also because I haue euer loued and obserued thee sincerely without any vice. The repetition (*My God, my God,*) sheweth the great affection of this speech: (*Why*) hee asketh not the cause, least the perfection of his obedience shold be diminished; but hee complaineth out of a naturall affectiō. First, y^e he is forsaken through no demerite of his owne: *Are* (saith he) *the words of my offences far from my saluation?* y^e is,
doe

Psal. 21.

doe my finnes hinder my saluation, and thy helpe ? but I haue committed no sinne. Secondly, of the vnworthines of the cause : that thou mightest (saith hee) redeeme a poor seruant, thou hast deliuered thy Sonne to his enemies. (*Hast thou forsaken*) hee sheweth that hee receiued no helpe nor comfort from the vnion of his Diuinity, and that all the time of his Passion, hee was left as man to his owne power. Hee sayeth not, doest thou forsake, but, hast thou forsaken ; not onely in this passion, but in all my life thou hast not assisted mee in my labours. Amongst the Prophets many things were spoken hereof. *I am poore, & in labors from*

from my youth. An vnworthy thing : I haue a rich Father, but hee giueth his riches plentifully amongst wicked men. *For of thy hidden thinges*, that is, of riches, which vse to bee hidden, *Their belly is filled* : but I thy Sonne am left in the meane time poore and beggerly, & from my child-hood am inforced to great labours. *Thou hast remoued farre from mee my friend and my neighbour* who might comfort mee in my troubles. *Thy fury is settled ouer me, and thou hast brought all thy floods vpon mee* : thou hast oppressed and drowned mee in calamities. (*Mee*) thy Sonne, whome thou hast begotten fro all eternity, whom aboue all creatures thou
Y oughtest

Psal. 16.

Psal. 37

oughtest to holde most deare. In these thinges beholde the iust cause of complaint in Christ, together with the most ardent loue of his Father towards thee; who because hee would heare thy complaint, refused to heare the cōplaints of his Son; whom hee would haue, not onely to knowe, but also really to feele affliction and misery; both y^e hee might take compassion vpon thy infirmityes; and also bestow on thee the giift of knowledge, how to vse all things to thine owne saluation.

Mat. 27.
Mar. 15

But some standing there, and hearing, said: Beholde this man calleth Helias.

Consider first, that the Roman Soldiours (according

ding to St. *Hierome*) being ignorant of *ſ* *Hebrue* tongue (for *Eli* is *Hebrue*, and *Lamasabactani*, *Syriack*) and having heard many times among the *Jewes*, with whome they cōuerſed, mention made of *Helias*, were deceiued by the meer ſound of the words, and thought that our Lord had called vpon *Elias*. Learne thou, not to vſe nor interpret rashly the wordes of God, w^{ch} thou vnderſtandeſt not. Conſider ſecondly, that, all thoſe three houres of the eclipse, euery man ſtood amazed, without motion, and without ſpeech; but aſſoone as the light returned, the wicked alſo returned to their irriſions: that thou mayeſt learne, Firſt,

Y 2

that

that the impiety of wicked men may bee restrained for a time, but cannot be quite taken away, without the speciall fauour of God. Secondly, to obserue diligently and feare the miracles and threatenings of God. For euen as God by this darknes did foreshew vnto the *Jewes* the imminent darknes, wherein for euer they shall remaine, except they repent; so by his threatning signes, by comets, thunder, earthquakes pestilence, famine, and other strange things and euents, he foresheweth the calamity and mischief to come. Consider thirdly, whereas heretofore *Jewes* required a signe to bee giuen them from Heauen; heere they hauing a signe, are made
made

made neuer the better : That thou mayest knowe, that they would not haue beleueed, as they promised, if hee should discend from the Crosse ; because the desires of the wicked are not directed to their saluation, but to vanity and mocking. Consider fourthly, what comfort is brought frō the world ; to wit, mocking, and contempt ; for how can they comfort others, which want true comfort of minde themselves ? Consider fifthly, that these wordes were spoken by them, which stood by, and heard : that thou mayest learne, First, y^e idle men, which are not occupied in their own affaires, doe nothing but carp and scoffe at the wordes and

deedes of others. Secondly that such wrest Gods wordes, to an euill sence, which onely heare them, and doe not imploy their time to the study of vertue. Consider sixthly, that the wicked knowe no difference betweene *Helias*, & *Eli*, and the honour, which is due vnto God, and which is due vnto creatures. Therefore some leauing God, seeke help of his creatures, to which they vse to flye in all their necessities; others giue more honor to men, then to God himselfe; others thinke those thinges to bee done to creatures, which by them are referred vnto God, as the reuerence & worship done to Images & Saints, obediēce to their pastors &c.

But

But doe thou better interpret
the wordes of Christ, & pray
him to informe thy soule with
his diuine giift of knowledg.

The 41. Meditation of the
fift worde of Christ on
the Crosse.

*Afterwards Iesus knowing,
that all thinges were now con-
summate, that the Scripture
might bee fulfilled, hee saide I
thirst.*

Ioan. 19.

Consider first, that our
Lord in all these tor-
ments of the Crosse,
did neuerthelesse in his minde
reuolue the Scriptures, and di-
ligently view them all, least
perhaps there might bee som-
thing in them vnsfulfilled for
thy saluation: that thou like-

wise, being alwayes attentiuē to the will of God, and to the cōmandements of thy Superiours, mayst neuer ouer-slip any thing belonging to thy office & duty. Consider secondly, that Christ neuer spake, nor did any thing rashly, but referred all thinges to this end that the Scripture might be fulfilled. Blessed art thou, if thou doest nothing, but of obedience, w^{ch} giueth a great ornament to the dooer, and deserueth an admirable recompence for the worke. Consider thirdly, that this thirst was most gricuous; which y^e kingly prophet *David* foresawe so many ages before; which grewe both from the labours and torments of the Crosse, and

and frō the continuall streams
of bloud, and from his fasting
all the day and night before.
Mark the wordes of the Psal-
mist: *My strength is dried like
an earthen pott, and my tongue
hath cleaued vnto my iawes, and
thou hast brought mee into the
dust of death; that is, thou hast
made mee like to dry ashes.*
Consider fourthly, why the
Scriptures, that spake of this
thirst, were fulfilled last, after
all the rest: to wit, First, that
the first sinne cōmitted in the
wood by intemperāce, which
infected all mankinde, might
as the greatest prouoker of all
the rest, be last of all washed
away and abolished vpon the
wood of the Crosse. Secondly
because this thirst proceeded

Psal. 21.

from the decaying of his strength, and from the losse of all naturall moisture ; that our Lord might declare vnto vs, that hee had with a liberall hand bestowed all his benefits vpon vs. Consider firstly, why being inwrapped & compassed with so many torments & paines on euery side, he complained onely of thirst. First, to show, that he did truly and sharply feele the torments of the Crosse : for Christ vseth not to complaine lightly, but onely in matter of great moment. Secondly, to commend temperance by his example aboue all other vertues, which doth both lift vp the minde to God, and bringeth a most certaine remedy for sinnes. 3. that

That hee, which had shed all his bloud for vs, and had giuen vs all his goods, and had prayed for the sinnes of all men to his Father, might vnderstand, what sign of a thankfull minde men would shew vnto him, when he was ready to depart out of the world. I desire yee not (saith hee) to take me from the Crosse, nor to giue me my cloathes to couer my nakednes, nor to heale my woundes ; but onely to giue me one drop of water to quench my thirst, which is denyed onely to the damned in Hell : I desire yee onely to refresh my drynes : I require this fauour only of you for all my labours. Fourthly, that he might be vnderstood to speak
not

not of his bodily onely, but specially of his spirituall thirst. Hee thirsted indeede for our amendment, our perfection, and our saluation; & thirst he had euer from the beginning of his life most burning and to quench the same he left nothing vnattempted, but did all things most liberally, and suffered all thinges most constantly, and both shewed it alwayes by his deeds, and declared it often by his wordes. Therefore hee said to the Samaritan woman: Giue me to drinke: And hee said to his Apostles: *I haue to be baptised with a baptisme, and how am I straitned till it bee dispatched?* Also hee admonished Iudas, *that which thou doest, do quickly.* And

Ioan. 4

Luc. 12.

And here also at the houre
of his death hee shewed his
thirst more clearly ; both be-
cause his loue did then shine
more bright vpon vs, like vn-
to a candle, which oftentimes
giueth more light immediat-
ly before it goeth out, and to a
Swan, which before his death
singeth more sweetly ; & also
to shew that hee was ready,
to suffer more for our saluatiō
if neede were. I thirst (saith
hee) that is, resteth there any
thing for mee to doe to my
vineyard , which I haue not
done ? Beholde whilest I haue
time, I offer my selfe to suffer
more & greater thinges ; nei-
ther can my thirst be satisfied
by reason of the heate of my
loue, except I drinke aboun-
dantly

1sa. 5.

dantly of the cup of my Passion, and transerre the fruite thereof to my members (that is) to my Disciples. And hee speaketh to his Father, who knewe the inward desires of his Sonne. Admire heere the loue of Christ, which in this his Passion sent forth a sweete fauour vnto vs, like vnto precious spices, which doe then yeilde forth the sweetest sent, when they are most bruized & broken into powder. Fifthly to leaue this thirst vnto vs by his last will and testament. The world thirsteth after riches, honours, pleasures, and other vaine delights, which put them to a great deale of trauaile, and yet neuer satisfie their thirst and desire, but like
strong

strong poyson kill them presently as soone as they haue drunke thereof, as it happened to the Captaine *Sysara*, beeing killed by a woman after he had drunke milke. Christ would haue thee to thirst after God, the fountaine of the water of life, and not to digge broken Cesternes, which cannot hold water. I would thou diddest thirst after thine owne saluation, as Christ thirsted after it, or as the Deuill thirsteth after thy perdition. Be thou the heire of the thirst of Christ, & pray him to satisfie thee with the breasts of his grace.

Judi. 4.

Then a vessell of vineger was set, and presently one of them running, filled a sponge, which he

Mar. 27.

Mar. 15.

Ioan. 19

he had with vineger, and set it
vpon a reede, and Hysope, and
gaue him to drinke.

C Onsider first the prone-
nes of men to mischief, who vpon the least occasion
offered, make hast to sinne;
and also the helpe of the De-
uill, who presently affoordeth
them meanes to sinne. Heere
were all thinges prepared, a
vessell, vineger, a sponge, and
a reede. Marke what sinners
brought into Mount *Caluary*,
and into the Church, to wit,
instruments for the death of
our Lord. Contrariwise holy
men with *Nichodemus* and *Jo-
seph of Aramathia* bring thi-
ther instrumētts to take downe
the body of our Lord from
the Crosse. Thinke thou with
thy

thy selfe what instruments
thou dost vse in holy Church,
whether to kill, or to saue
soules. Consider secōdly, that
Christ at y^e houre of his death
had no comfort, neither in
word nor deed, but was deny-
ed euen a droppe of water.
Perhappes according to the
custome there wanted not
wine, which the executioners
themselues had spent through
their cruelty and wantonnes,
according to the prophesie of
*Amos : They sate vpon the
pledged garments hard by the
Altar (of the Crosse) and they
dranke the wine of the condem-
ned in the house of their God ;
which was the Mount Calua-
ry.* Consider thirdly, y^e sponge
was filled with vineger, and
fastened

Amos. 2.

Leuit. 4.

fastned to a branch of Hisope, according to the custome in their auncient sacrifices, and set vpon a reede, and so put to the mouth of our Sauour to sucke thereof; which beeing done with a Soldiour-like rudenesse, many droppes fell into the wounds of him that was crucified, and with the sharpenes thereof afflicted his flesh. Was this the reward of that mouth, which opened so often for our saluation, and of that tongue, which gaue vs so many good lessons, cured so many diseased, & wrought so many myracles? But Christ who had already satisfied God the Father for thy other sinnes with his other paines, curing thy pride with his great shame.
thy

thy couetousnesse with his exceeding pouerty, thy lust with his most bitter torments, thy wrath with his incredible patience, thy sloath with his diligent alacrity; would now also apply a medicine for thy gluttony and intemperance, and by this bitternesse, as by a contrary medicine, purge and wash thy mouth, which was infected by eating the apple in Paradise. Behold what drinke thou vsest to drinke vnto thy Lord, to wit, vinegar, and the bottome, & dregs of wine. To the world thou giuest sweete wine; for her takethou labourest earnestly; thou seekest to winne her fauour by all diligence, and sparest neither industry, strength, wealth,

Iſa. 5.

wealth, nor any thing, which thou haſt : but to Chriſt, thy God, thou mingleſt all thy worſt things, thy ſloath, thy theſe, thy hatred, and thy other ſins, for which our Lord complaineth : *I expected that he ſhou'd make Grapes, and hee made the wilde Vine.* And the world againe for thy ſweete wine reacheth vnto thee vinegar vpon a reede, that is, cold and bitter delightes in a broken and vaine ſoule : for the world hath not, nor cannot giue any true comfort or ſweetnes. Therefore doe thou rather drinke ſweete wine vnto Chriſt, and earneſtly from thy heart conſecrate thy ſelfe, & all that thou haſt vnto him : and euen as thou wilt not offer
to

to thy louing Father a withered, but a fresh & sweet smelling flower; so doe thou offer vnto Christ the flower of thy age, & thy sweetest labours; and he will exhibite himselfe againe to thee, as a sponge, fastened to the reede of the Crosse, full of grace and truth, out of which thou maist sucke sweete water; & he will communicate vnto thee the guift of vnderstanding, whereby thou maist vnderstand, and be partaker of the delihgts of thy spouse.

And he said, let be, let vs see whether Helias come to take him downe: and the others said, let be, let vs see, whether Helias come to deliuer him.

Mar. 15
Mat. 27.

Consider

COnsider first, the words of the executioners. One of them reaching him vinegar, which being dronke by the crucified person, hastneth his death, saith: *let be, let vs see whether Helias come*: that is, *Helias* shall not come, for I will preuent him by this deadly cup, and rid this man out of the way. Others by the same words perswaded him to stay the cuppe, that they might see by experience, whether *Helias* would come, and so reprove him as a false Prophet, of vanity, in calling vpon shadowes, & those which were dead. Learn thou heere, first, what those executioners thought of our Lord, beeing euen then ready to dye; that thou

thou mayest esteeme better of him in thy soule. Secondly, that he departed out of this world with great thirst, and carryed that thirst of thy saluation into heauen with him, where with an ardent, though not troublesome desire, hee worketh the .meanes of thy saluation. Thirdly, that this cold and piercing cuppe of vineger brought death vnto our Lord: for through sinne death entring into the world, killed all, and spared not the very Sonne of God, for whom it was necessary to taste of death, that he might ouerthrowe death. Resolue thou therefore to flye sinne, least hauing gotten power to kill thy body, it creepe farther, and

1 Pet. 3

and kill thy soule also. Consider secondly, two kindes of men: for some without faith doe by their sinnes deride the patience of God: *Where (say they) is his promise, or his coming?* Others haue faith, but preuent the sting of conscience with hast of sinning, *Whose feet runne to euil.* Take thou heede of both; and pray vnto God not to forsake thee in the houre of death, to bee mocked by the Deuill.

The 42. Meditation of
the sixt word of our
Lord on the
Crosse,

Ioan. 19.

When Iesus had taken the vinegar, he said.

Consider I. that this word
Caboue all the rest brought
admirable

admirable comfort to all sinners. For hitherto all that hee said, pertayned for the most part to the executioners, to the Thiefe, to his Mother, &c: but this he speaketh to vs all, declaring, that now our debts are payed, and all things perfected, which seeme necessary to our saluation. Consider secondly, who he is, which saith, it is cōsummate: to wit, Christ God and man; for as man he offereth this payment, and as God he receiueth it. For euen as he that draweth wine, and hee for whome it is drawne, saith there is good measure, we ought to credit them: so we ought to belecue Christ our Lord, saying: all thinges are consummate. Consider
Z thirdly,

thirdly, where he spake it: as first, vpon the Altar of the Crosse, in which the price was payed vnto God. Secondly, in a high and eminent place, y^e like vnto a cryer, he might publish these newe tydings vnto the world. Listen thou vnto it, and be assured that the price is paid. Consider fourthly, when he spake it: which was when he had drunke the vineger, and was now ready to dye: that thou shouldest knowe, that he being nothing moued with our ingratitude, did confirme his last will and testament vnto vs, w^{ch} shall neuer bee infringed by any wickednesse of man, but whosoever will be partaker of this bloud, it shall remaine whole
and

and holy vnto him. Consider
fistly, why he spake it: name-
ly, for our comfort; who
knowe the offence of sinne
to bee so great, that no crea-
ture was able to redeeme the
same. Our Lord therefore af-
firmeth, that the enormity of
our offences is not so great,
nor the number of our sinnes
so many, nor our debts so in-
finite, but that he hath fully
satisfied for all. Pray thou vn-
to him, to comfort thee at
thy death with this word, least
thou beest affrayd to appeare
before God thy creditor tho-
rough the greatnesse of thy
debts.

It is consummate.

Consider first, he said not,
this or y is consummate;

Z 2

but

but absolutely, it is consummate: that thou maist knowe, that by this passion of Christ all things are consummate, and made perfect in Heauen and in earth; as well those things, which pertain to God, as those, which belong to man. For euen as sinne violated all things; so the bloud of Christ restored all thinges againe: that thou maist learn to seeke all things in the passion of Christ, and with the Apostle to glory in nothing, but in the Crosse of our Lord Iesus Christ. Consider secondly, how those things, which belong to God, are consummate by Christ. For first, he perfectly obserued all the commaund of God the Father, and neuer trans-

Gal. 6.

transgressed: any of them, no, not in thought. Secondly, he carefully fulfilled all things committed to him in charge by the holy Scriptures; neither did one iota or tittle passe, which was not fulfilled. For he had received from his Father a double charge; one delivered in Heaven to himselfe, another committed to writing and communicated to vs. Thirdly, he ended all figures, ceremonies, and shadowes of the old Testament, and commanded all things to cease, which signified the death of the Messias, and the future mysteries of the Church. Fourthly, whatsoever was imperfect in the old sacrifices, hee perfected and fulfilled in

Mat. 5.

oan. I.

one sacrifice of the Crosse. Fifthly, by this his death he repayed the ruines of Heauen, which were opened by the sinnes of *Lucifer*, and gave power to men to bee made the *Sonnes of God*, to those, which be lieue in his name, and after this life spent in the seruice of God, to replenish againe the seates of those Angels, whom their wickednesse and sinne had throwne downe into hell. Behold how thy Lord, ready to goe to his Father, doth glory, that he hath left nothing in this world vnconsummate, but that he hath executed all things to the full, which hee was commaunded. I would thou also at y^e houre of chy death, according to the example

example of thy Lord, could-
est glory, that thou hast left
nothing imperfect in thy selfe.
Saint *Paul* said : *I haue fought*
a good fight, I haue consum-
mated my course, I haue kept the
faith : And Saint *Peter* in the
name of the Apostles : *Behold,*
we haue left all things and haue
followed thee : what therefore
shall we haue ? What wilt thou
say when thou art ready to
dye, who hast violated Gods
commandements, and hast re-
ceiued thy good in this life ?
What canst thou offer vnto
God for the reward of eternal
glory ? Thinke earnestly of
these things, that thou mayst
diligently execute the Com-
mandements of our Lord.
Cōsider thirdly, that by Christ

1 Tim. 4

Mat. 19.

Dan. 9.

(Cor. 2.

his Passion, all things likewise are consummate, & belong to vs. 1. Sinne receiued his end; as *Daniel* foreshewed: *All debts are payed, the price of all the sinnes of the whole world is fully numbred to God the Father.* 2. *To the faithfull all their goods are gotten, that nothing is wanting to vs in any grace.* 3. He hath perfected his Church a new Common wealth, and a chosen vineyard; for whereas indeede it was begun to be planted from the beginning of the world, but for want of good manuring did not prosper; Christ by his Passion prepared al things necessary for it he instituted a Sacrifice, & Sacraments, he ordained pastors he made new lawes he diuided offices

offices to euery one, hee sent the holy Ghost into y^e harts of y^e faithfull; to be short, he perfected it in such manner, as he had spoken before : *I will consummate my new Testament vpon the house of Israell, & vpon the house of Iuda.* Hee began to write this Testament many ages past, which now with this worde, as with the subscriptiō of his hand, & with his bloud and passion, as with his scale, is signed by him. 4. He fulfilled the desire of the Saints, & heaped aboūdantly his gifts vpo all y^e faithfull, whom he would haue consummated into one, ioyned together in perfect charity, & replenished with y^e 7. gifts of the holy Ghost. Do thou therfore, who hast recei-

Hiere. 31

Ioan. 17

2 Thes. I.

ued so many benefites frō thy
spouse, neuer leaue to doe his
will, because *his will is thy*
sanctification : and bee thou
caretull to keepe whole & vn-
uiolate the white garment,
and grace of the holy Ghost,
which thou didest receiue in
the Sacraments. Consider 4.
that many things are consum-
mate by this passion of Christ
euen in wicked men. First, the
hate of the *Iewes*, & could not
further bee extended. 2. The
malice of *ſ*Deuils, who could
doe no more against Christ.
3. The kingdome of the Deuil,
the Prince of this world was
ended, his forces broken, his
spoyles taken away, & he him-
selfe bound in hel with a chain
neuer to be feared more, but

to

to be laughed at, euen by little children. Feare not then y^e assaults of the deuill, who can only counsel & threaten; but cannot compell nor hurt. Consider, that Christ himselfe is also consummate for vs, as the Apostle saith: *Being consummate, he was made to all that obey him cause of eternall saluation.* 1. His blood is consummate, all w^h he powred out of his veines for thy sake; his strength is consummate, which hee exhausted for thee; all his goods are consummate, both within & without, w^h he offered for thee. 2. His paines are consummate; an end is come of all his euill; & glory only remaineth. Therefore in this sence, *It is consummate*, is a worde of

Apoc. 11.

Heb. 5.

Cant. I.

Iſa. 35.

of reioycing, that his labours are overcome. Now (ſaith he) all thinges are perfect; *Winter is done, the ſhower is paſt, and gone*; there is an end of all euils, & the begining of good: For his very Sepulcher ſhall preſently after his death bee glorious. Be thou carefull whilſt thou liueſt, that thy death may end all euils, & open the way to good. Thirdly this mortall life is conſummate: O Father (ſaith hee) I now leaue the world, and come vnto thee. This word one day ſhal alſo be ſpoken vnto thee: *It is cōſummate: thy life muſt be ended, & thou muſt leaue all thinges, & thou haſt, thy riches, thy honours, thy parents, thy wife, thy children, and thy friends.*
For

For I haue seene an end of all consummation : and wee, who brought nothing into this world, without doubt cannot carry away any thing. Therefore if with Christ thou hast nothing but troubles and crosses, if all thinges in the world be bitter and sower vnto thee, the voice of Christ calling thee will not be vnwelcome : *It is consummate* : because the houre of thy redemption draweth nigh. But O how bitter is the remembrance of death to a man hauing peace in his substance !

It is Consummate.

Consider first, that Christ had spoken something before of his consummation, as in *Luke* : Behold we goe up to Hierusalem, and all thinges shall bee consum-

Psal. 118

1 Tim. 6.

*Mat. 24.
Eccle. 4.*

Luc. 18.

Ioan. 15

Heb. 9.

consummate, which are written by the Prophets of the Sonne of man. Hee gaue also some beginning to this cōsummation, when hee saide in his last supper : I haue consummate the worke, which thou gauest mee, that I should doe. But in the altar of the Crosse all things are cōsummate; neither could any thing bee cōsummate before his passion on the Crosse, because without shedding of blood there is no remission of sinnes, and a testament is not confirmed, but by the death of the testator. Consider secondly, the manner of his consummation; to wit, the notable constancy of thy Lord, and his inuincible courage. First, hee perfected all things alone : I
haue

*haue trodden (saith he) the presse
alone, and amongst the people
there was not a man with mee:*
that thou shouldst neuer giue
ouer the study of piety & deu-
otion, though thou wert for-
saken of all men. For God
seeth and helpeth thy endea-
uours; who because he would
not be wanting to thee in thy
labours, denied his helpe and
assistance to his Sonne. Se-
condly, hee submitted all his
members, & filled them with
torments; that thou shouldst
spare no labor for the seruice
of thy spouse. Thirdly, hee
perseuered euen to the end of
his worke. Thou oftentimes
conceiuest a good worke, but
thou doest seldome begin it,
and more seldome proceed in
it,

Isa. 6.

it, and scarce euer bring it to an end. Pray our Lord, to graunt thee the giſt of fortitude, that thou neuer faint in the ſtudy of vertues. Conſider thirdly, with what liberality hee inuith thee to thoſe thinges, which hee hath conſummed by theſe his labors.

Mat. 22.

My Bulles (ſaith hee) and my Fowles are killed, come to the marriage. For in this paſſion,

Sap. 17.

First, *All ſpirits ill daintyes are found for euery man his taſt, and neceſſity*; as the Scripture reciteth concerning *Manna*. Secondly, it is the medicine of all diſeaſes. Thirdly, it is the payment of all debts. Do thou therefore inioy this liberality of Chriſt, and being wholly melted into his loue, deſire to know

know nothing else, but *Iesus Christ, and him crucified*. Consider fourthly, y by this word *It is consummate*: God y Father is asked by Christ, whether any thing bee wanting to our perfect saluation; and that also all creatures. yea euen our enemies, are as it were iudicially cyted, to consider what is wanting, and to speake it before the death of Christ. For our Lord professeth, that hee will pay to the full, if there be any punishment yet remaining. Behold the liberall mind of thy Lord. Pray him then, that, laying aside all couetousnes, thou mayest bee indued with this bountifull liberality. Consider fifthly, that these great riches of Christ are so provided

Cor. 2.

ded for thee, that thou oughtest to make application of them to thy selfe. Thy dinner indeed is ready, but thou must goe to the table, and put the meate in thy mouth : thy medicine is made, but it is kept in the shop. of the Church inclosed in seauen boxes, to wit in the seauen Sacraments : the price is payed for thee, but not yet applyed vnto thee. Doe not thou thinke, that onely Faith (as some Heretiques would haue thee belieue) is sufficient for thee ; thou must goe with thy feete to dinner ; thou must take thy meate, and medicine with thy handes ; thou must put them into thy mouth, and receiue them into thy stomache : that is, thou must

must frequent the Sacraments
and be diligent in the exercise
of vertues, that that, w^h was
effected & giuen for all man-
kinde, may bee accepted for
thee, applied to thee, and pro-
fite thee. Pray thou our Lord
that hee, who spent and con-
summated all his dayes with
infinite merits of good works
will neuer suffer thee to spend
and passe away thy dayes idly
and in vaine.

The 43. Meditation of the
seauenth worde of our
Lord on the
Crosse.

*And crying againe, he saide
with a loude voyce.*

Consider first, that as of-
ten as Christ spake for
himselfe vnto his Fa-
ther,

Mat. 27.
Mar 15.
Luc. 23.

Ioan. I I.

ther, hee cryed with a loude voyce; but when he spake to others, or for others, hee vsed a lower voyce, to teach thee, First, that thou must alwayes deale with God with great affection. To others thou openest thy griefes with teares, but when thou speakest with God, thou art so drye, that thou hast scarce any feeling of deuotiō. Secondly, what grievous paines the Son of God suffered, who with the violence thereof was forced to crye out. Consider secondly, that Christ for diuers causes cryed out in his prayers, when hee was ready to dye. First, to shew that he was Lord of life and death; hauing power to yeeld vp his soule, and to take
it

it againe, at his owne will and pleasure. Therefore hee called for death (as *Nazianzen* saith) which durst not come, except it had been called. Secondly, to moue God the Father to mercy: For seeing all mankinde, being oppressed with grieuous sinnes, was farre off from God, hee, who carried the person of all men, ought to cal vpon God with a loude voyce, being so farre absent. Doe thou therefore knock at our Lords eares, not so much with loudnes of voyce, as with affection of hart. Thirdly, that this voyce, being sent through the whole world, might moue mens hearts, and that hearing of the death of God for their sinnes, they might be penitent
for

In Christo
patiente.

for their offences. For at this voyce the Earth was shaken, the Rockes were cleft in sunder, and the Monuments were opened ; that thy stony heart might also be broken by the force of this worde of God. Not without cause did *Marke* say, (*his voyce being sent forth*) that thou shouldst vnderstand that being sent into the world it worketh still in the heartes of men. Fourthly, that Hell should tremble at this voyce : and euen as at the crye of our Lord, calling *Lazarus*, & soule of *Lazarus* returned without delay into his body ; so now euery one there should prepare himselfe to receiue their Lord, being ready instantly to come vnto them. The holy
Fathers

Fathers therefore in *Limbo* re-
ioyced at this voyce : and the
Deuils in Hell trembled. Fift-
ly, to teach thee how to me-
ditate on death, not remissly,
or negligently, as of a thing
little pertaining to thee ; nor
slowly and dully, as of a thing
a farre off ; but often and ear-
nestly, & of a thing most cer-
taine, and at hand, & so much
the more feruently, because it
is the onely gate to saluation.
Consider thirdly, that in the
ninth houre our Lord brake
forth into this clamor : in the
houre (I say) of prayer, and of
the euening Sacrifice. For
then the true hoast was sacri-
ficed vpon the Crosse, and be-
ing cutt into two partes, that
is, into body and soule, was
immo-

immolated to God the Father by the high Priest with a loud voyce and great labour. Ioyne thou thy prayers with Christ his prayer, that with his voice they may pierce the Fathers cares.

Luc. 23. *O Father, into thy handes I commend my spirit.*

Consider first, that Christ prayed not vnto his Father vppon the Crosse, but in the wordes of the Scripture. First, because hee knewe, that these wordes were most acceptable to his Father, beeing written by the holy Ghost, to teach vs to pray. Secondly, to teach thee to worship God not according to thy owne fashion & vnderstanding, but in such manner, as the Church indued

indued with the holy Ghost hath appointed thee. Consider secondly, that Christ vsed this word, *Father*, onely twise vpon the Crosse, in his first, & in his last prayer, but in his middle, that is, in his fourth prayer, hee called him not Father, but, God. First, y^e thou shouldest like a Son, willingly accept that punishment, which thy Father sendeth, and in thy punishment confesse thy own basenes, who art not worthy to bee called the son of God, and like a poore creature call vpon God thy Creator (for tribulation and aduersity doe teach good men their owne fraile estate, and vnworthines, and thereby perswade, or rather inforce them to mend

A a their

Rom. 5.

Apoc. 10.

their liues,) & that in the end, hauing ouercome all aduersities, thou shouldest take courage & reioyce as a Son : *For probation worketh hope, which confoundeth not.* Secondly, because the beginnings of Gods word doe most sweetly affect the minde ; the progresse is hard to sensuality ; but the fruites which are gathered, are most pleasaunt. The booke was in y^e mouth of *Iohn* sweete as hony, but being deuoured it made his belly bitter. Thirdly, because in his first prayer, when hee prayed for sinners, hee was to gaine authority to his prayer through the loue of a Sonne, for none but a sonne could bee heard for so great wickednes : In the middle, he
com-

complained as a man : And in this last, hauing fulfilled his embassage, he desires as a Son to bee called home to his Father. Consider thirdly, that Christ made this petition to his Father, not for feare of iudgment, for now his Father had committed all iudgement to him ; nor for feare of the Deuill, whose forces hee had already broken ; nor for feare of the paines of Hell, which now hee came to take from good men, and to carry away the spoyles of Hell. But first, to teach thee, neuer to remit or slacke thy inuincible spirit from prayer. Secondly, that thou shouldest knowe, with what confidence he went vnto his Father. For hee sayeth

Psal. 32.

not anxiously after the manner of a suppliant, I pray thee, Father, but as it were of mine owne right and authority, I commend my spirit. Consider fourthly, & marke euery word of this last prayer, which before had bin made by the holy Ghost to this purpose, and is now recited by the Son to the Father, with addition onely of this word, Father. *Father*: First, I haue remained thy Son in all these so great torments, I haue remitted nothing of my deuotion, & loue to thee. Secondly, I thy Sonne am returned to thee from this hard embassage, from this bloody battell I carry away the victory, and I bring the spoyles. What reward wilt thou giue me,

me, what glory wilt thou prepare for mee, what triumph wilt thou assigne mee? The Roman Emperors triumphed with the victorious Army. Poore *Lazarus*, who was denied crünes from the rich mans table, was carried in a triumphant Chariot, that is, in Angels hands into *Abrahams* bosome. What glory then wilt thou giue to me thy Sonne? I am more honorable, because I am thy Son; I haue labored more then the rest, for I haue spent my blood; I haue vndergone more danger, for I haue fought alone with the enemy; I haue indured more want, for a drop of water hath been denied mee; I haue overcome more strange enemyes, for I

Luc. 16.

haue subdued the Prince of this world, broken his forces, and thrust him out of possession ; and to bee brieft, I haue taken more noble spoyles, ha- uing deliuered so many thou- sand soules from the bondage of the Deuill, and subdued all the whole world vnto thy gouernment. What then wilt thou prepare for so great a conqueror? *Into thy handes:* First, as sacrifices are offered into the handes of God, so I, as high Priest, doe offer my soule, as a most fatt sacrifice into thy handes. Secondly, hitherto the soules, which de- parted out of this world, went not into the handes of God, but into *Abrahams* bosome, in the places belowe : but now I
desire

desire first to be receiued into
thy handes, and my Disciples
hereafter to bee receiued also.
Thirdly, this my spirit, which
is now descending into Hell,
to deliuer the Fathers, shall
not want the diuinity; but e-
uen as the diuine nature took
the humane nature into the
same person, so it shall remain
both with the body in y sepul-
cher, & with the spirit in Hell.
Fourthly, I commend it to thy
hands, that thou shouldest en-
dowe it with glory, & adorne
it with rewardes. *I commend,*
or as the Greeke text saith, *I*
will commend, that is, euen now
I will send it to thee. First,
hitherto neither this body,
nor my soule hath seemed to
bee greatly commended vnto

psal. 118.

thee, because both the body hath remained in the hands of enemies, and my soule being sorrowfull euen vnto death, was alwaies in my own hands subiect to many miseries, and death it selfe. Hitherto thou hast seemed to haue care only of thy bondslaues, and to neglect thy Sonne: for thou hast deliuered vp thy Sonne, to redeeme thy seruant: doe thou now at last receiue my spirit comended vnto thee. Secondly, I commend, that is, I leaue it with thee, to haue it againe after three dayes. Thirdly, no man taketh it from mee, for I am not compelled to dye against my will; but I willingly yeild it, and deliuer it to thy custody. *My spirit*, hee saith
not

not my soule, which beastes
possesse as well as men, but, my
spirit, because the sensual man
(ψυχικός) perceiueth not those
things, which are of the spi-
rit of God, In Christ, the spirit,
that is, the higher part, had as
it were conuerted the soule
into it selfe, so as the inferiour
man desired, nor coueted no-
thing, but according to the
rule of reason. Pray thou vn-
to God the Father, that hee
will receiue thy soule, alwayes
commended, with the spirit of
his Sonne.

1 Cor. 2.

*Into thy bandes I commend
my spirit.*

Consider first, that though
the spirit of Christ nee-
ded not to be commended to
ſy Father, yet it was comended

to him ; that all faithfull and holy men should knowe, that they are cōmended vnto God by this prayer of Christ. For God calleth those by ſy name of Spirit, which are indued with his spirit. *That* (ſaieth hee) *which is borne of the spirit, is spirit* : euen as they which are ruled by the spirit of the Deuill, are called the spirits of Devils. Doe thou looke into thy selfe, what spirit raigneth in thee, whether of Christ, or of the Devils : And againe, whether thy soule hath changed the spirit into it selfe, so as thou seemest little different from a brute beast, or whether the spirit of our Lord hath thy soule wholly subiect and obedient vnto it. *For the worde of God*

Ioan. 3.

1 Tim. 4.

Heb 4.

God being lively and powerfull, reacheth euen to the diuision of the soule and of the spirit : And therefore in y^e houre of death diligent inquiry shal be made what the spirit hath done, and what the soule; and they onely shall bee commended vnto God, which haue wrought by the spirit of God. Consider 2. if Christ commended vs to God the Father, then wee ought to bee carefull to commend our soules vnto him in good workes. Therefore let vs prouide, First, y^e what the grace of the holy Ghost hath wrought in our soules, may be preserved, framed, & perfited, as it were by his diuine hands. Secondly, that our spirite bee often conuersant in Heauen,
and

Rom.8.

Pet.4

Ser. 175.
de temp.

Sap. 3.
Ioan. 10

and adhere not too much to any worldly things. For (saith St. *Augustine*) if our mindes be there wee shall haue rest heere. Thirdly, that God will holde vs in his handes, according to that : *The soules of the iust are in the handes of God*: neither can any man take the out of his handes. Fourthly, that our spirits, when they goe out of this world, may bee deliuered to the handes of God to be crowned ; and be commended to his keeping till the future resurrection of our bodies. Consider thirdly, that the Church of God, which is directed and guided by the spirit of Christ, is so commended to God the Father by this prayer of her spouse, *That the gates*

gates of Hell cannot preuaile against her. Therefore doe thou neuer seperate thy selfe from her, except thou wouldest fall into thy enemies handes; but defend the life and safety of thy soule by the spirit, faith, grace, and Sacraments of the same. Consider fourthly, that there is comended vnto thee by his prayer: First, the guift of the feare of God; and next diligent deuotion against the vice of slouth. For if Christ the Son of God did with such earnest prayer commend his spirit to his Father: it behooueth thee not onely to pray, but also to worke thine owne saluation with feare and trembling. Pray then vnto our Lord, to take care of thy soule
and

Mat. 16.

Phil. 2.

and to bestow rather heauenly gifts vpon thy spirit, then earthly benefites vppon thy body.

The 44. Meditation of
the death of
Christ:

*Luc. 23. And saying this, bowing his
Ioan. 19. head, gaue vp the ghost.*

Consider first, in what manner the Spouse of thy soule ended his life.

The standers by vse to obserue the countenaunce, gesture, and words of those, which are to dye: & mothers also vse to marke the eyes, and countenaunce of their children, when they goe farre from them, and to remember often in their minds the manner of their departure. Doe thou

thou likewise, for whose sake
the Son of God suffred death;
come neare vnto the Crosse;
behold all thinges diligently
with the eyes of thy soule, and
let thy speach bee often times
thereof. Consider secondly,
that crying he bowed his sa-
cred head: first, because hee
would call thee, both by his
voyce and becke, to learne the
profite of the Crosse, and to
receaue the merites and bene-
fites of the same. Secondly,
to speake in thy eare, to com-
municate his secretes vnto
thee, & to teach thee his com-
mandements and counsailes.
Thirdly, to signifie his con-
sent to all thy petitions and
prayers, which depend vpon
this his holy passion. Fourthly
that

that thou mightest the better viewe his head, and marke euery thing diligently, his thornes, his spittings, his bloud, his eyes now shutt to thy sinnes, his mouth silent from reuenge, & his face pale with death. Consider thirdly, that the Euangelists wrote this death of our Lord in diuers words. *John* saith, *he deliuered vp his spirite*: *Mathewe*, *he sent forth his spirit*: *Marke* and *Luke*, *hee breathed out*: that thou shouldest knowe, that Christ died, not like vnto other men, but in a singular, and peculiar manner; neither did he against his will, or by compulsion, but of his owne free accord render vp his spirite. This word, *hee deliuered*,
fig.

signifieth: first, that he gaue his spirite into his Fathers hands to be kept three dayes, and that from thence all merites, all vertues, all iustice, and grace should bee gathered for man-kinde. Secondly, that as he had already giuen his body to the executioners, so now also hee would deliuer his soule for vs, because nothing should be wanting to our felicity and happinesse. He had giuen his garments, he had giuen his honour, he had giuen his body, hee had giuen his blood: and now there remained nothing, but to giue his soule, that according to the prophesie of *Isaias, the whole Sonne might be giuen.* 3. That he deliuered vp the

Isa. 9.

the full price of our redemption. For hitherto something was wanting, and he had payed as it were but in part : but now he made an absolute and full payment : that thou maist knowe, that now thou art not thine owne man, but Christs, who hath bought and redeemed thy members with his, thy powers with his, thy honours and riches with his, thy body with his, and thy soule with his. If thou doest consider these things rightly, thou shalt learne, first, not to abuse thy selfe, & thy goods to thy owne pleasures ; nor to spend them according to the will of the Deuill ; no nor yet to vse them as thine owne, but to referre all to the honour of Christ,

Christ, to whome all thinges belong and appertayne. Secondly, seeing thou hast gotten Christian liberty, and art deliuered out of the power of the Deuill, neuer to yeilde to him againe. For hee hath no right to thee, whome Christ hath so dearely redeemed with his blood. Do thou giue thanks vnto thy Lord, and offer vp thy selfe, and all that thou hast, freely vnto him.

He breathed forth.

Mar. 15.

Luc. 23

Consider first, that by this word is signified, that Christ breathed forth his last spirite: by which spirite and holy breathing, first hee purged the ayre, being infected with deuils; by vertue whereof the Deuills also are driven away

away in exorcismes and ex-
afflations. Therefore as the
earth is sanctified by the holy
body of our Lord, and the
element of water, and all ly-
quors, by the holy bloud and
water yssuing from his side:
so by the diuine spirite of
Christ the ayre is sanctified,
y^t it may the more profitably
carry and inspire into our sen-
ces the word of God, and his
holy mysteries. Secondly, hee
cōmunicated vnto this world
his inward gifts and graces,
not onely through the holy
wounds of his body, but also
by his mouth. Consider se-
condly, that Christ for many
causes would suffer, not onely
paine and torments, but also
death. First, to offer vp him-
selfe

selfe by his death as a sacrifice,
and Holocaust vnto God.
Secondly to redeeme eternall
death, due vnto thee, through
this his death of infinit value.
Thirdly, to confirme by his
death all his Sacraments, and
the newe Testament. Fourth-
ly, that by this his death as by
the death of the high Priest,
according to the old figure,
he might recall thee into thy
heauenly countrey. Fifthly, to
let thee knowe, y thou ough-
test to bee his, who dyed for
thee, and not to submitt thy
selfe to the Denill, who suffer-
ed neither death, nor wound
for thy saluation. Sixtly, that
thou shouldest account thy
selfe dead to the world with
Christ, and mortifie thy vices
and

Num. 15.

2 Cor. 5.

and affections: For *as* (saith the Apostle) *one dyed for all, therefore all are dead.* Consider thirdly, that Christ dyed in his flourishing age, being three and thirty yeares old, when his senses were freshest, his heat greatest, and his strength best to indure labour. First, because he was willing to bestowe all his most flourishing things vpon thee, to preserue the heate of his loue in thee, and with great forces to prepare many benefites for thee. Secondly, that thou shouldest not prolong the change of thy life, till thy withered and decayed old age, but consecrate thy youthfull yeares & strength vnto Christ. Consider fourthly, that our Lord was
nayed

mayled to the Crosse in the
fixt houre; and in the nyenth
houre, when the day began to
growe to an end, hee dyed.
First, because he, which in the
precedent ages had beene im-
molated in the figures of the
sacrifices, did in this fourth
age of the world dye truly for
vs. Secondly, that thou, who
hitherto perhaps hast spent
the rest of thy life vnprofitably
and wickedly, mayest at the
least in the end of thy life flye
to the death of our Lord. A
great comfort is heere giuen
vnto sinners, who languish-
ing, either with age, with sick-
nes, or in minde, are not able,
by exacting gricuous punish-
ment of themselues, to satisfie
for their sinnes, may haue the
paines,

paines, bloud, and death of Christ to offer for their offences. Giue thanks vnto God, and dispise not so great a treasure.

Ioan. 19

Hee sent forth his spirit.

Gen. 8

Consider, that heere also mention is made of the liberty & freedome of Christ to dye. For euen as in former times *Noe* sent the Doue out of the Arke, which after a few dayes returned, bringing in her mouth a bough, with greene leaues : So Christ sent forth his spirit, to returne againe after three dayes, with an army of flourishing Saints. *Emissit* (saith hee,) hee sent forth; and not, *Amisit*, he lost: that thou shouldest not loose thy spirit amongst the wicked.

Con-

Consider secondly, how the
Deuills expected this spirite,
being ready to come soorth,
that by the cōmon law of all
it might bee ioyned to other
soules in Hell. For the Euan-
gelist seemeth to signifie so
much, when hee said, the De-
uill went from him for a time,
as though at this time of his
death, hee would returne a-
gaine. But because the Prince
of this world had nothing in
Christ, hee was boūd by Christ
the Conquerour with most
straite chaynes, & carryed in-
to Hell, to bee condemned to
eternall prison. Consider 3.
the glorious company of An-
gels, which did not so much
carry, as followe the soule of
Christ descending vnto Hell.

Luc. 4.

Consider 4. that by Christ his comming to Hell, those fearfull darke places were indued with a new light, that the holy Fathers came flying to meet him, and to giue him thanks for themselves, and for their vngratefull children; that the they were all clothed in a new garment, and admitted to beholde the diuine nature; and that Hell was filled with blessed soules, before Heauen, the seate of the blessed. Consider firstly, what thy Lord did heere these three dayes. Hee beganne to exercise the power (which hee receiued from his Father both in Heauen and Earth,) in the lowest part of the world. First, hee inflicted worthy punishment vpon the
Deuill

Deuill, with the rest of his enemies, whome hee had ouercome with great wisdom & power. Secondly, hee made new lawes to Hell, and prouided, that none of the Saints should euer bee carryed thither againe. Thirdly, hee stopped the mouth of that stinking place, and shut it so close that none of that deadly saueur should breath vnto mortall men. Fourthly, he brought saluation, promised so many yeares before to the holy Fathers, *and preached to those Spirites, which were in prison*, That is, brought tydings of peace, euen vnto the, who being punished by the deluge, & other miseryes, for their incredulitie & sin, were seriously conuerted

1 Pet. 3

before their death. Pray thou our Lord, that at the time of thy death hee will subdue the Deuill, and bring to thee true peace and comfort.

The 45. Meditation of the
signes in the death of
Christ.

*And behold the waile of the
Temple was slit in two peeces, e-
uen from the top to the bottome.*

Mat. 27.

Mat. 15.

Luc. 23.

COnsider first, that when Christ sent forth his spirit with a loude cry, all creatures, reioycing with their Creator for his noble victory ouer his enemy, made great noyses & shoutings for ioy; in like manner as we vse to shewe publike ioy by discharging great gunns and ordinance

nance of warre. Consider secondly, that by this noyse all things were opened; the Tabernacle, the Earth, and the stones were resolued, and (as St. *Athanasius* saith) the very Mountaines were cleft in sunder. 1. Because the sacke of grace, being opened by so many woundes, did by our Lords death poore out his guiltes most abundantly and inuited all men to open the vessels of their hearts. Looke thou therefore to thy selfe, & withdrawe not thy selfe out of this holy shower. 2. Because all creatures, shewed themselves ready to bee reuenged vpon the wicked, and offered euen their bowels vnto God. Consider thirdly, that the vaile of the

Lib. de incarnatione verbi.

Temple was rent. 1. Because by this death of our Lord all the mysteries of the olde Testament, shadowed and couered so diuersly vntill this time, did now at last (the vaile being taken away) shine most cleerly, and were manifested and fulfilled by the 7. wounds of Christ, of his handes, feete, side, head, and whippings of his whole body; and that the Temple it selfe, and all the legall Sacrifices, remained prophane, and destitute of all holynes and sanctity. 2. Because now was opened the way into *Sancta sanctorum*, that is, the kingdome of Heauen. 3. To signifie, y the Temple it selfe, for the Synagogue, lamented the death of Christ, & detested the

the great blasphemy of the
Jewes; and, to shew her griefe
and anger, cutt her vaile or
garments. 4. That thou, re-
membring the death of thy
spouse, shouldest remooue the
vaile of all excuses from thy
heart, and open thy inward
thoughtes to our Lord, with-
out any vaile or colour, hi-
ding nothing from the Priest
in confession, nor covering
thy sinnes with the pretence
of piety. For most certainly
the vaile of thy body shall
shortly be broken by appro-
ching death, and thy wicked-
nesse shall bee reuealed to the
whole world.

*And the Earth was mowed,
and the Rocks were cleft a sun-* Mat. 27.
der.

Consider first, that at the death of our Lord & earth was mooued and trembled. 1. For the horror of so great a sinne. 2. Because the Prince of the world, who was wont to shake the earth with seditions and wickednes, was with great violence throwne headlong into Hell. 3. Because God of infinite Maiesty entred into the bowels of the earth, at whose comming into the Mount Syna, *the mountaine it selfe* (as it were honoring him) *trembled and smoked.* 4. Because by the death of our Lord all the earthly heartes of men were to be moued, and carried out of their places vnto Christ. 5. Because the new Law of the Gospell was to bee brought
into

Ex 19.18

into the world. If thou therefore, when the whole Earth shaketh, art nothing mooued by the death of Christ, thou art more drye and colde, then the earth it selfe. Consider secondly, the Rocks were cleft. 1. Because Christ the corner stone, who was also signified in the old rocke, was now cut a sander, his soule being pulled from his body, and his body beeing torne with diuers woundes. 2. Because mens heartes, being more hard then the very stones, were to bee molified in y^e bloud of Christ, the true Goate, prefigured in the typicall Goate; euen as the hardnes of an Adamant is said to bee molified and made soft by the bloud of a Goate.

Ephe. 2.

I Cor. 10.

Consider 2. that y^e state of sinners is fitly declared by stones. For euen as the earth is colde, filthy, & base, and without the labour & industry of men, becometh barren & beareth nothing but weeds; & as a stone is likewise hard, heavy & troublesome: so sinners polluted with diuers crimes are grievous and troublesome to all men, yea euen to themselues. Pray thou our Lord, to open thy heart to bring forth fountaines of teares, & to dissolue it into very dust, that it may bee framed according to the will of God and drinke in the liquour of his diuine grace.

Mat. 27.

And the Monuments were opened, & many bodyes of Saints which had slept, rose: and going

out

out of the monuments after his resurrection, entred into the holy City, and appeared to many.

Consider first, that by this signe, being the greatest of all other, is signified: First, that Christ thy Lord, opening by his death the gates of Hel, did set at liberty the holy Fathers there imprisoned, and brake hell-gates, so as neuer any Saint hereafter should bee detained there. Secondly, that by the same death the stinking closets of our heartes are to bee opened, that all the stinche of sinne and death may vapour out, and bee dispersed. Thirdly, that the bodyes of the iust should rise againe, & liue for euer. Consider secondly, that though
the

Col. 1.
Rom. 4.

the Sepulchers were opened, yet the Saints did not rise before Christ, who is the first begotten of the dead: for, as the Apostle saith, *Our Lord was deliuered vp or slaine, for our finnes; and rose againe for our iustification*: That is, by his death hee hath payed the price of our finnes; but rising again hee hath applyed this price vnto vs, by the preaching of the Apostles, by our faith of his death & resurrection, and by the Sacraments and other meanes left vnto vs after his resurrection. Consider thirdly, that these Saints, whether being to dve againe, as the ancient Doctors thought, or to liue for euer with Christ, as many late writers doe thinke, assumed

assumed their bodyes againe,
and appeared to many, that
they might bee true witnessess
of the resurrectiō of our Lord
who was able as easily to re-
store his soule to his body
being lately dead, as to raise
vp the bodyes of the Fathers
being consumed to ashes so
many ages before : that thou
in all thy difficulties shouldst
haue confidence in God, to
whome nothing can bee im-
possible. Consider fourthly, y
they appeared not to all, but
to many : for all are not wor-
thy of y fellowship of Saints.
Consider fifthly, that they came
into y holy Citty (for the dead
were buryed abroad) that is,
Hiernusalem, sanctified by the
religion of the Temple, and
of

of sacred thinges : for nowe through Christ the way vnto the heavenly *Hierusalem* was opened vnto them. Consider sixtly, that in these five signes are contained the five effects and fruites of our Lords passion, which the worde of God worketh in the soule of a sinner. For first, the vaile being broken, and the darknes of ignorance being driuen away, y truth appeareth more plainly, the seuerity of the iudgement to come is set before our eyes and the most cruell and euerm-lasting torments of Hell are seriously & frequently thought vpon. Secondly, the earth is shaken, when the minde of man is terrified, and stricken with feare through the remem-

membraunce and meditation
of these things. Thirdly, the
stony heart is made soft vnto
pennance. Fourthly, by con-
fession of sinnes all the euill
sauiour doth euaporate and
vanish away out of the ope-
ned Sepulcher. Fifthly, the
minde is restored to a spiritu-
all life, which is outwardly
seene by the goodnes of his
actions, to the comfort, of all
good men, who with the
Angels of Heauen reioyce at
the conuersion of sinners.
Pray thou our Lord, that thou
mayest rise with him, and
that hee will not suf-
fer thee to dye

in
sinne.



The

The 45. Meditation of the
conuerſion of the
Centurion.

Mat. 27.
Mar. 15
Luc. 23.

And the Centurion, which ſtoode ouer againſt him, and they which were with him, keeping Ieſus, ſeeing that thus crying he dyed, and hauing ſeen the earthquake, and thoſe things which were done, they feared greatly.

CONſider 1. how quickly the bloud of Chriſt ſhewed forth his forces, eſpecially being offered with ſo effectuell prayer to God the Father, in which hee prayed for his crucifiers. For ſuch things as were ſignified by the earthquake and by other ſignes, were heer fulfilled in the mindes of men. Thou mayſt therfore be well aſſured
that

that hee will neuer forsake thee, which recalled euen his executioners to repentance. Consider secondly, who were the first, which were conuer- ted to the faith by our Lords death. 1. *The Gentiles, worshippers of Idolls*: for euen then our Lord began to loue the Church of the *Gentiles*, to the which, forsaking the *Iewes*, he resolved to transerre his my- steries. 2. *Executioners, Soldi- ours, infamous men*, to shewe vnto thee, that no man com- mitteth so great a sinne, which our Lord is not ready present- ly to forgiue; and also to let thee know his great mildnes, who as he shewed no signe of anger against his enemies, so with great loue and affection he

hee drewe them first of all vn-
to him. Thirdly, the *Romanes*;
for because the Romane faith
and religion was hereafter to
rule and gouerne the vniuer-
fall Chuch, it was conuenient
that it should bee consecra-
ted vnder the Crosse of our
Lord by the bloud and death
of Christ. Fourthly, *The Cen-
turi- on standing ouer against
him, with the people, which kept
Iesus* ; for the Romane Prin-
ces and Emperours, as in the
beginning they indeauored
by most grieuous persecuti-
ons to suppress the Faith of
Christ; so after they had once
receiued it, they enlarged it by
their Authority, and defended
it by their Armes. Consider
thirdly, the causes and man-
ner

ner of their conuersion. First, standing ouer against him, they kept *Iesus*. Secondly, they heard his crye, when hee yeilded vp the ghoast. Thirdly, they saw the Earthquake, and other testimonyes of Gods power. Therefore if thou wilt bee conuerted, First, marke diligently the māners, gesture, life, and wordes of Christ: For *all thinges, which are written, are written for our learning*. Secondly, admire his most frequent loue, who tooke all this paine and labour for thee, and for thy saluation, in hope onely, that thou wouldest followe him to beatitude, calling thee so earnestly. Thirdly, consider his omnipotencie, and

Rom. 15

tencie and maiesty, to whome all creatures obcy, that thou mayest be moued to pēnance at least through feare. Consider fourthly, that the *Centurion* was conuerted with his people, that thou mayest vnderstand of how great moment the example of a Superior is, to the conuersion of those y are vnder his charge. Cōsider fifthly, that all of them were afraide : For *the feare of our Lord is the beginning of wisdom*, and the beginning of our conuersion proceedeth most commonly from feare. Pray thou our Lord to reduce thee by their example to a better course.

Pro. I.

Luc. 13.

Mat. 27.

And they glorified God, saying : Verily this man was iust : verily

*verily this man was the Sonne
of God.*

Mar. 15.

CONSIDER first, that the first
fruit of our Lords crosse
was, that God was glorified
in perfect faith, euen by his
executioners. Great was the
vertue and goodnes of God,
which so suddainly changed
the cruelty of his tormentors
into mildnes, and would haue
his praises, being the office of
Angels, to bee celebrated by
his executioners. Consider
secondly, that those Romanes
did belecue in their heart to
iustice, when through true
faith, they were much afraide;
and with their mouth they
confessed to saluation, that
Christ was true man, without
spot of sinne & true God, the
Sonne

Rom. 10.

Sonne of the true God : because afterwards it was to bee the office of ſy Roman church, to keep & preſerue the whole and entyre faith, and to ſpread it ouer all the world. Conſider thirdly, the great myracle, that in this infamous and moſt cruel death the *Gentiles* ſhould acknowledge him to be God, who for his deformity ſcarce ſeemed to bee a man. For the blood of Chriſt induceth vs to beleieue thoſe things which excede all humane capacity. Pray thou our Lord to confirm and increaſe thy faith through the merite of his blood.

And all the troupe of them, which were preſent at this ſpectacle, and ſawe what thinges were done,

Luc. 23.

done, returned, knocking their
breastes. But all his acquaint-
tance stood a farre off, and ma-
ny women looking on him a farre
off, which followed Iesus from
Galile, ministring unto him :
among whome was Mary Mag-
dalene, and Mary Mother of
Iames the lesse, and of Ioseph,
and Salome, Mother of the
sonnes of Zebedee, and many
other, which came together to
Hierusalem.

Mat. 27.

Mar. 15.

Consider first, the good-
nesse of God, who con-
uerteth the euill intentions
of men to their owne pro-
fite. They came to behold,
to mocke, and to blaspheme;
but changing sodainly their
minde, they returned sorrow-
full, and striking their breasts.

Haue

Haue thou confidence, that thy good workes through his goodnes shall turne to thy saluation, since their euill acts through his mercy were profitable vnto them. Consider secondly, that whilest the Romanes soldiours praised Christ the *Jewes* were silent; because hereafter the *Gentiles* should gouern the Church of Christ, and the *Jewes* should holde their peace. Consider thirdly that they strooke their breasts; because hee, that will drawe the fruite of the Passion vnto himselfe, must vndergoe some pennance. For euen as ashes, beeing moistened with some liquor, doe make a greater quantity, then if beeing drye they were powred into the water:

water : so hee, who like vnto
Christ, suffereth some labour
and pennance, shall reape the
greater profite by his Passion.
Consider fourthly, that these
Iewes did know the dignity of
Christ, & the greatnes of their
owne sin ; but yet they would
not confesse it in their words.
For there are many , which
feele indeed the prick of con-
science ; but beeing hindered
either by pride or malice they
refuse to confesse their sinnes.
Cōsider fifthly, that his friends
and acquaintance stood a farr
off, and those women, which
had serued our Lord in *Galilee*.
That thou shouldest knowe :
First, that Christ rewardeth
almes with this benefite, that
they shall perseuere euen vnto

C c

the

Tob. 4.

the Crosse. For *Almes addeth confidence, and suffereth not the soule to goe into darknes. Secōdly*, by what meanes Christ rewardeth his friendes in this world : to wit, that through many tribulations they should enter into the Kingdome of God. But *they stand farre off* : for that which they suffer is very small, if it bee compared to the Passion of Christ. Pray thou vnto Christ, to sign thee with his Crosse, and to ioyne thee to *ſ* nūber of his friends.

Aētor. 14.

The 47. Meditation of the
opening of Christs
side.

Ioan. 19.

Then the Iewes (because it was the Parascue) that the bodyes might not remaine vpon the Crosse

Crosse on the Sabaoth (for that was a great Saboth day) intreated Pilate, that their leggs might bee broken, and they might bee taken away. The Soldiers therefore came, and indeed they brake the legges of the first, and of the other, which was crucified with him.

Consider first, that by the commandement of the Law, such as were hanged on γ tree, were w^ot to bee buried at night, when as such, as were put to death by any other meanes, were (as vnworthy of buriall) either couered with stones, or left to bee deuoured by beasts. First because God, the soueraigne Law-maker, knewe, that his Sonne should dye that death.

Deut. 21

Secondly because God in his mercy would not, that guilty persons should bee punished twice for one and the same fault : For, because *every one was accursed which hanged on the Tree*, hee ordained that at least after their death they should haue the honor of buriall. Thirdly, that all such as suffer the Crosse (that is the punishment of Christ) in this life, may be assured, that there is great glory reserued for the with Christ in the next life. Consider secondly, that the *Jewes* were not moued by this Lawe, but by the solemnity of the next day : for wicked men doe often times many thinges well, not because they desire to obey God, and to serue his honour;

honour; but to preserve their
owne fame and estimation.
Consider thirdly, that the dead
bodies ought not to bee left
on the Crosse on the Sabaoth
day; that thou shouldst neuer
carry a dead soule about thee,
but at the least on the Holy
dayes thou shouldest purge it
from all sinne and wickednes.
But thou notwithstanding dost
not onely carry a dead soule,
but also doest defile it more
vpon Holy dayes, consecrated
to the service of God, then
vpon any other dayes. Consi-
der fourthly, that the *Jewes*,
vnder pretence of serving
God, desired another matter;
to wit, that they might take a-
way the life of Christ, (whom
they knewe not to bee yet
Cc 3 dead)

1 Tim. 3

dead) with more grievous torments : that thou maist learn, First, that the impiety of wicked men (who maliciously are seperated from God) is daily increased according to the Apostle : *But euill men, and seducers shall prosper to the worse.* Secondly, how cruell the enemy of man-kinde will bee in his owne kingdome against wicked men, which rageth so much in anothers kingdome by his Ministers. Doe thou therefore take heed of his tirāny, wherein there is neither measure, nor end. Consider fiftly, that the good and the euill Theese did not both suffer one punishment : For the one wiped away his sinnes by his paines, and obtained glory

glory to himselfe; the other changed his temporall punishment with the euerlasting torment of Hell. Learn hereby what reward the world, and the Deuill doe giue to their seruantes, to witt, grievous paines, and euerlasting torments in Hell. For this Theefe who to please the *Iewes* blasphemed against Christ, was as much tormented by them, as if hee had praised him. See that thou adhere vnto Christ, and according to the example of the good Theefe receiue all thy torments in full satisfaction for thy sinnes: and pray vnto God, to afflict thee here, and not to punish thee euerlastingly.

But when they came to Iesus,

Cc 4

and

and sawe him already dead, they did not breake his legges; but one of the Soldiers with a speare opened his side, and presently issued forth blood and water.

CONsider first, that the Soldiours, as soon as they had receiued cōmandement from the President, made hast to the Crosse, and diligently obserued, whether there was as yet any signe of life in Christ: for if they had perceiued any, they would haue inflicted the same torment vpon him. Consider secondly, what manner of wound this was. For the Scripture saith not, hee strooke his side, or hee wounded his side; but hee opened his side, (as St. *Augustine* noteth) that the

tract. 120
in Ioan.

the cruelty of ſy wound might
bee ſignified thereby, which
opened his ſide ſo much, that
St. Thomas was bidden by our
Lord to put his hand into it.
Cōſider thirdly, why our Lord
would receiue this wound,
being now dead for vs. Firſt,
that hee might ſhew that by
his death hee abated nothing
of his loue towards vs, and of-
fered himſelfe ready to ſuffer
again and againe for vs, if it
were thought neceſſary for
our ſaluation. Secondly, that
according to *St. Ciprian*, hee
might power out all the moi-
ſture remaining in his body
and all the bloud reſiding in
his heart, and reſerue nothing
to himſelfe. Thirdly, that hee
might ingraue the ſigne of

Ioan. 20

*Ser. deduc-
tione mar-
tino.*

thy loue in his heart, & neuer blot thee out againe. Fourthly, that as out of the side of *Adam* sleeping, *Eua* was taken; so out of the side of our Lord sleeping, the Church should bee deduced. For out of his side issued bloud & water, by which both Baptisme is signified, whereby the faithfull are regenerate, washing their body with water, and purging their soule with bloud; & also the Sacrament of γ Eucharist, by which the faithfull, being regenerate in Christ, are as it were strengthened with meat, & preserued aliue. Fifthly, that thou mightest enter into the inmost parte of his heart as it were by a gate in the side of a Tower. For by this wound
only

onely is the way opened into the Church, and into the wine Cellar, that is, into the secret mysteries of Christ. Sixtly, y^e hereafter we should make no more doubt of the humanity of Christ, seeing we finde heer the 4. Elements, and the 4. vitall Humours, plainly shewed by the blood and water. *For there are three, (saith the Apostle) which give testimony in the earth, of y^e humanity of Christ, the Spirit, the Water, and Blood.* Seauenthy, that his Resurrection might bee the more admirable, whē he should come to liue againe, whose breast and heart the Soldiour had pierced with his launce; and that thou shouldest not doubt of the resurrection of thy own body.

Gen. 6

Joan. 5.

body. Come thou hither, and, according to y^e counsel of the Prophet, drawe the flowing springes of water from this mysticall & true Rocke ; and sucke good nourishment, as frō thy Mothers breastes : and pray our Lord to wash thee with the water of his side, and to strengthen and maintaine thee with his blood.

And hee which sawe it hath
 Ioan. 19 *given testimony, & his testimony*
is true ; and hee knoweth, that he
saweth true ; that yee also may be-
lieue : for these things were done
that the Scripture might be ful-
 Exo. 12. *filled: Yee shall not break a bone*
of him : and againe another
 Zach. 12 *Scripture saith : They shall looke*
on him, whome they pierced.

Consider

Consider first, that these three thinges spoken of before, to wit, that the legges of our Lord were not broken; that his side was opened; and that there issued forth blood and water; are proued by a three-fold testimony of *Moses*, of the Prophet, and of the Apostle, who declareth by many words, that he was an eye witnes hereof; that thou shouldest knowe, that this was a matter of great weight, from the meditation whereof thou shouldest not easily depart. Consider secondly, that the Commandement giuen in *Exodus* touching the paschall Lambe, is fitly applyed in this place vnto Christ. For he is the true Lambe; who beeing so cruelly

cruelly sacrificed, tooke away the sinnes of the world, with whose flesh thou oughtest to satisfie thy selfe with all speed and desire. Therefore those things, which are commanded about the eating of the Lamb in the figure, ought also to bee obserued diligently in the holy Communion. And first we must take heed, that we breake not a bone; that is, that wee search not into his diuine power, nor breake our brotherly charity. For euen as the diuine nature and Maiestie (which is signified in a bone) suffred no euil vpon the Crosse: so in the Communion of this most holy Sacrament, nothing, concerning the Diuine power ought to be curiously

ously searched into, or doubted of. And as by the passion of our Lord the power of the Church was not broken, or taken away, but augmented and increased: so by receiuing of the Eucharist, the forces of the Church ought to bee vnited and strengthened, and her charity not to bee abated and weakened. Consider thirdly, that *Zacharias* the Prophet, heere cyted by the Euangelist, spake of the future comming of Christ to iudgement. For then shall all the wicked see the Iudge comming marked with his holy wounds, shewing to the good his bowels of charity powred out for them; and vpbrayding to the wicked the manifold sinnes, wherewith

with they had wounded him, together with the number of benefites, which hee had bestowed vpon them. Pray thou our Lord to open, and shewe vnto thee his wounds, to the comfort and saluation of thy soule.

The 48. Meditation of
his taking downe
from the
Crosse.

When the euening was come, because it was the Paraschene, which is before the Sabaoth, behold there came a certaine rich man from Aramathia, a Cittie in Iurie, called Ioseph, who was a Senatour, a good man and a iust, who himselfe also was a Disciple of Iesus, but secret, for feare of the Iewes.

Consider

Consider first, that Christ
our Lord, who about the
nynth houre of the day, that
is, about three in the after
noon, had yeilded vp \bar{y} ghost,
did hang at the least 2. houres
dead vpon the Crosse: that
thou with the eyes of thy
soule shouldest continually
meditate vpon him both aliue
and dead; and shouldest ne-
uer forget this so great a be-
nefit of his death. Consider
secōdly, by whom, & by what
manner of man he would be
taken down from the Crosse:
to wit, by him, whose riches,
nobility, and authority, gaue
courage to demand the body
of Christ, (for hee was rich,
noble, and a Decurion, that
is, a Senatour of *Hierusalem*)
and

and whose integrity of life commended him vnto God. Consider thirdly, the power of the bloud of Christ, which gaue courage to a noble man, and one that was timorous, to confesse Christ openly, and to take him downe from the Crosse with his owne hands. Pray thou our Lord to confirme thy strength, to perform those thinges couragiously, which seeme hard and difficult to nature. Consider fourthly, what manner of man Christ would haue thee to bee, that he might commend his body vnto thee, & that thou mightest preserue it profitably in the sepulcher of thy heart. First, *Rich*, not to the world, least thou fall into the snare of
of

of the Deuill, but hauing thy
treasure layed vp in Heauen.
Secondly, *Noble*, a worthy
Sonne of God. Thirdly, a *De-
curion*, which word in this
place signifieth not a man of
warre, but a Counsaillor, or
Senatour, that thou shouldest
order thy life according to the
wholsome counsailes of God.
Fourthly, of *Aramathia*, a
City of Iurie, which was the
countrey of the Prophete Sa-
muell. *Aramathia* signifieth
high ; & *Iudaa*, or *Iurie* con-
fession and praise : that thou
shouldest alwaies be conuer-
sant with thy mind in the high
Heauens, that is, in the coun-
trei of the Saints, & confesse
thy sinnes vnto God, & sing
his praises vnto him with his
holy

holy angels. Fifthly, *Ioseph*, which was the name of that Patriarch, who long before prepared with great pomp the funerall of his Father *Iacob*; and the name also of the Virgins spouse, who was the first man, that tooke the infant *Iesus* in his armes, and cherished and brought him vpp. This name signifieth increase: for God would haue thee to increase in vertues, to proceed in deuotion, and with great charity alwaies to helpe thy neighbours. Sixtly, *a good mā*, that in thy selfe thou shouldst be indued with grace, and leade an vnspotted life. Seauently, *iust*, and vpriight towards thy neighbour. Eightly, *the Disciple of Christ*, to whose

whose doctrine & rule thou must cōforme thy life. Ninthly. *secrete*, that for feare of the Deuills, who alwaies lye in waite against good workes, thou doest neuer vaunt of thy good deedes, nor seeke vaine glory by them. Pray thou our Lord, to indue thee with these ornaments, y^e thou maist worthily receiue his holy body.

He had not consented to their counsaile and acts, for he also expected the kingdome of God. He boldly went into Pilate, and demanded the body of Iesus: but Pilate wondred, if he were already dead: and hauing sent for the Centuriō, he asked him if he wer already dead: & when he knewe of the Centuriō, he was content, and cōmanded the body of Iesus to be giuen him.

Luc. 23.

Mar. 15.

Mar. 27.


Ioan. 19.

Con-

COnsider first, foure other
quallities of *Ioseph*, & it is
necessary for thee to imitate,
if thou wilt haue the body of
Christ profitably committed
vnto thee. 1. Not to consent
to the councell & actes of the
wicked. 2. To expect y^e king-
dome of God, and to thinke
long for the Heauenly coun-
trei. 3. To performe those
thinges constantly, which ad-
uance the glory of God. 4. To
require the body of *Iesus*, that
is, neuer to be seperated from
the Church, the mysticall bo-
dy of Christ, & to come with
great deuotion to the holy
Eucharist. Consider secondly
how much it doth profite a
man to auoide the society and
company of wicked men ; for
hee,

hee, which flyeth euill, shall easily be brought to do good. Consider thirdly, that hee, & expecteth the kingdome of Heauen, ought most of all to flye wicked company. Therefore if thou seekest this Kingdome, forsake quickly the world, and all that is in the world. For the blessed Apostle teacheth, that *Nothing is found in it, but concupiscence of the flesh, and of the eyes, & pride of life.* Consider fourthly, that *Pilate* maruailed; whereby thou mayest vnderstand that our Lord suffered much more grievous torments, thē either the Euangelists did expresse, or our vnderstanding can conceiue. For whereas the crucified persons liued three whole dayes,

I Ioan. 2

dayes, and Christ liued little
aboue three houres vpon the
Crosse; it appeareth plainly,
that more torments were in-
flicted vpon him, then com-
monly was vpon other cruci-
fied persons. Giue thou thanks
to thy Spouse for his great
bounty, and offer vp thy selfe
likewise freely to his loue and
seruice. Consider fiftly, that
the holy body of *Iesus* was re-
quired of *Pilate* beeing a Hea-
then; that thou mayest not
meruaile, if in the Church the
same sacred body, and other
holy mysteries be committed
sometimes to the distribution
of wicked men. Pray thou our
Lord, so to deliuer his body
vnto thee, y through any fault
of thine it may neuer be taken
from thee.  But

But Ioseph hauing bought a cleane piece of linnen, tooke down the body of Iesus, and laying it downe, wrapped it in the cleane linnen.

Mar. 13
Mat. 27.
Luc. 23.
Ioan. 19

COnsider first, with what reuerence this holy Senator came to the Crosse, and pulled out the nayles with his owne handes, tooke downe the holy body from y^e Crosse, Saint *Iohn* perhappes and the women, but specially our Lords Mother, running to helpe him: who comming all neare, and beholding his sacred countenance, vpo which the Angells desire to looke, what wordes doe they vtter? what sighes doe they send forth? what teares doe they powre out? Behold then his

D d

Mother,

Mother, lifting vp her handes,
& earnestly begging her sons
body of *Ioseph*, and receiuing
it reuerently: Come thou to
the virgine and comfort her,
who lamented euery wound.
For although, contrary to the
custome of Parents, shee re-
frayned from vnseemely cry-
ing, and womanish gestures;
yet shee felt the inward griefe
of minde, and a most sharpe
sword piercing her hart. Con-
sider secondly, that *Ioseph*
bought a cleane piece of lin-
nen, wherein the body of Je-
sus should bee wrapped: in
stead whereof thou oughtest
to haue a cleane conscience,
bought with the price of pen-
nance, and made fit to receiue
the body of Christ. Consider
thirdly,

thirdly, that heere is no mention made of the seruants, because holy men doe those things themselves, which pertain to the seruice of God, and by their seruantes they dispatch their worldly businesse : whereas contrariwise wicked men doe Gods seruice by their deputies, applying themselves wholly to temporall affaires. But let such men take heede, least by their deputies they obtaine eternall glory, and by themselves bee throwne into euerlasting fire. Pray thou our Lord
to make thy conscience a worthy
shroud to receiue his
sacred body.

The 49. Meditation of
the buriall of our
Lord.

And Nichodemus also came, who had come first to Iesus in the night, bringing a mixture of Myrrhe, and Aloes, about a hundreth poundes. And they took the body of Iesus, and bound it in linned, with spices, as the custom of the Iewes is to bury. ¶

Ioan. 3. **C**Onsider first, how much *Nichodemus* profited by this bloud of Christ, which was shed. Hee came before to *Iesus* in the night; now openly: then he brought nothing but questions and words; now he bringeth precious spices, and helpeth to bury him: that thou mayest learne to increase in vertues, and to shake off all base

base and seruile feare. Consider secondly, that neither of them came without their gistes. For *Ioseph* bought a linnen sheete, and a noble sepulcher. And *Nichodemus* brought Myrrhe and Aloes in great plenty for the vse of the dead body. First, that thou shouldest not say with *Iudas*, why is all this losse? when thou seest much spent about the honour & seruice of God. Secondly, that thou by their example shouldest bring thy gistes to Christ, who dyed for thee, and offer vp all thy labours to his honour. Consider thirdly, what manner of duty they did to the holy body of our Lord. First, when it was taken downe, all of them

Mat. 26.

together, with the Mother of our Lord, stood reuerently beholding, and contemplating the same body with their eyes, and mindes. And heere againe ponder with thy elfe what teares they shedd, what wordes they spake, and what thoughts they had; & casting away al vaine feare, come neer and ioyn thy words & prayers vnto theirs. Beholde this chincke of the Wall (the wound, I meane, of his side) behold the holes of the Rock (the foure wounds of his hands and feete) behold the crowne of Thornes, remayning yet vpon his holy head, wouen with many boughes (as it may be seene in *Paris* in the Kings chappell, where it is kept with
great

great reuerence) behold likewise his whole body, blewe with stripes, and torne with wounds. Pray our Lord, first, to hide thee in these holes of the Rocke, and in this chinck of the Wall, that thou neuer thinkest, nor desirest any thing, which tendeth not to the glory of him crucified. Secondly, that he neuer looke vpon thee, but through these wounds, or windowes of his hands, feete, and side, nor haue any other prospect, but through these crannies, that is, these wounds of his whole body & head, through which hee cannot see but with the eyes of mercy. Secondly, they tooke off his crown of thorns from his head, and perhappes

being tangled in his haire and sticking in the flesh & ioynts of the bones, they hardly plucked out the thornes entyre: and taking a bason, they reuerently washed off the spitings, blood, and filth, which stucke vnto the same. Thirdly, with great honour they washed, according to the custome of the *Iewes*, the holy body of our Lord, and gathered together all the foulness, as most holy and sacred reliques, & kept them with great care; which in continuance of time waxing hard, and being reduced into a bloody substance, mingled licke and there with a watery colour, was sent by *Baldwin* King of *Hierusalem* from *Palestina*

lestina to *Bruges* in *Flaunders* by the Abbot of *St. Bertins*, where it is kept, and reuerenced most deuoutly by the *Brugeans*, and hath been preserved by Gods help, and their singular care from the fury of the *Genseoms*. Fourthly, they wrapped the body in the sheete, and after the manner of the *Jewes* couered it ouer with spices. Marke thou euery thing, and conuert it to thy owne benefite. Thy Lord is bound, who looseth thee bounden: his hands are bound, least they punish thee: his feete are bound, least they runne to reuenge: his face is couered, least he see the foulenes of thy finnes. Pray vnto him, to season thee with the spices

spices of vertues, and to burie thee together with him.

Ioan. 19.
Luc. 23.
Mat. 27.
Mar. 15.

And there was in the place, where hee was crucified, a Garden, and in the garden, a Monument, which Ioseph had cut out in a Rocke, in which neuer any was yet laide. Therefore, for the Parascene of the Iewes, they laid Iesus, because the Monument was hard by. And Ioseph rowled a great stone to the mouth of the Monument, and went his way.

Consider first, that Christ our Lord was not left without Sepulture, but was buryed like vnto others: First that hee might seeme to haue omitted nothing, pertaining vnto men. Secondly, y^e thou being buried with him, shouldest

dest neither regard nor know those things, which are done in the world. Consider secondly, that the Prophet foretolde, that the Sepulcher of our Lord should be glorious. This Sepulcher may bee taken three wayes. First, for this whereof wee now speake, which being cut out in the Rocke was reserved for an honorable man. Which was made more glorious, because two Senators being Noble men, and one of them, a Maister in *Israell*, and a Doctor of the Lawe, executed the office of buriall with their owne handes; and because none but iust & holy men touched the sacred body of Christ, which with great cost they annoynted, and seasoned.

Isa. I I.

Ioan. 3

1 Cor. 12

soned. Secondly, for his Sepulcher in the Church, where the true body of Christ, being thought indeede liuing, yet like vnto his dead body is reserved vnder the forme of dry and immoueable bread, the siluer and golden vessels being as it were a Sepulcher, wherein it is kept. And this Sepulcher is glorious, because it is reason, that wee exhibite to this body, that once dyed for vs, as much honour and glory, as lyeth in the power of man to giue. Thirdly, for the Sepulcher of our heartes and bodyes, wherein communicating wee receiue the holy hoast. For as often as we receiue this Heauenly bread, by this very action, we shew and declare

declare the death and buryall
of our Lord. Let therefore
this Sepulcher bee also glor-
ious, to wit, illuminated with
the grace of God, & adorned
with all vertues : for *All the
glory of the Kinges Daughter is
from within*; and our Lord by
his comming addeth a greater
brightnesse vnto our soule.
Consider thirdly, with what
funerall solemnity our Lord
was carryed to his Sepul-
cher, when the holy men
did beare him, and his Mother
and the Holy women, and his
Disciple *John* followed him.
Therefore as often as thou
shalt see the holy Hoast carri-
ed in proceffion, imagine that
thou doest follow this body
of Christ to buryall; and re-
membring

Psal. 44.

mēbring his passion & death, cōmend thy selfe and the necessities of the whole cōmon wealth vnto him by the same. Pray also thy Lord, to giue vnto thy heart the strength and constancy of a stone or rocke, and to prepare a sepulcher therein for himselfe *Where hee may lye in the middy*, and graciously suppress the heate of thy temptations.

Cant. I.

Mat. 27.

Mar. 15.

Luc. 23.

And Mary Magdalene, & Mary of Ioseph were sitting there against the Sepulcher, and the women which came with him from Galilee, and followed him, beheld where the body of Iesus was laide; and returning, they prepared spices and oynments: and on the Sabaoth they rested for the Commandement.

Consider

Consider first, the sorrowe
both of the other women
and also of the Mother of
Christ, when they must bee
drawen from the sight of so
sweet a Lord. There seemeth
to be no mention made of the
Virgin *Mary*, not because she
was absent, but because shee
stood by him at his death,
could not bee absent herselfe
from this office & duty. Con-
sider secondly, these women
sate ouer against the Sepul-
cher, and diligently marked,
what was done. First that thou
in all thy needs shouldest flye
vnto the holy Eucharist of
Christ, and sitting as it were
by the Sepulcher of our Lord,
meditating & pondering vp-
on his death & passion, shouldest

Mat 9.

dest shew forth all thy griefes
and receiue remedy and com-
fort for thy afflictions. Se-
condly, that thou with these
women shouldst mark, where
the body of *Iesus* was laide.
First, in a Garden, both be-
cause by the death of our Lord
the way is open to the garden
of delightes, from whence we
were excluded by the sinne of
Adam ; and also that thou
shouldest not lay vp thy Lord
in any other place then in the
flowers of vertues. Secondly
In a new monument, both be-
cause hee desireth all thinges
to be new in thee. For *New*
wine is not powred into olde ves-
sels ; and also because he came
to make all thinges newe.
Thirdly, *In which neuer any was*
laide,

laide, least perhaps not Christ, but some other might be said to haue risen from death; and that thou shouldest suffer no other to rest in the sepulcher of thy heart. For he teacheth, that our Lord alone will possesse thee wholly, and that hee will suffer no companion of his Kingdome in thy soule. Fourthly, *In a Stone*, both to take away all suspicion of the stealing away of his body; and also because from thencefoorth hee had determined to pierce the stony hearts of *Gentiles* and sinners. Fifthly, *In another's Monument*, that by his death hee might commend that pouerty, which he had so often praised in his life: for hee, whose Mother had no place

place wherein to lay her Son, when hee was borne; and he who had not where to rest his head, when he liued; was buried in another mans Sepulcher, when hee dyed. Besides, it was conuenient, that hee, which dyed not for his owne fault, but for others, should be buried not in his owne, but in another mans Sepulcher. Sixtly, *In a place hard by*, both because no man should say, hee was stollen away, if the place had beene farre off; and also because both aliue and dead our Lord would not bee far from his seruants, but alwaies remaine amongst his people. Seauenthly, *In the Sepulcher of a iust man*, both because hee dyed, that hee might indue vs with

with Iustice; and also because no man ought to receiue him in the holy Communion but a iust man. Consider thirdly, that the womē rested the next day, and ceased from their worke and duty by reason of the Commandement: whereby the vertue of obedience is commended vnto vs, which teacheth vs, that for God euen the seruice of God sometimes is to bee omitted; that is, that many workes of deuotion, and Heauenly comforts are to bee pretermitted, when the Superiour so cōmaundeth. Pray thou our Lord, that hee, who exercised obedience euen till his death, will graunt thee the perfection of that vertue.

The

The 50. Meditation of
the keeping of the
Sepulcher.

*And the next day, which is
after the Parasceue, the chiefe
Priests & the Pharises came to-
gether to Pilate, saying: Mai-
ster wee remember, that this se-
ducer saide, whilest he liued: af-
ter three dayes I will rise againe:*

Mat. 27.

*Command therefore that the
Sepulcher may bee kept till the
third day; least perhaps his Dis-
ciples come and steale him away,
and say to the people hee is risen
from death: and the last error
will bee worse then the first.*

Consider first, what the
care of these men was
vpon the Sabaoth, and
vpon this Sabaoth also,
being the solemnitie of their
Pasch:

Pasch : to wit, to obscure the glory of Christ : and that day, wherein they should speake with God, they spend in busines with a prophane man : whome thou doest often imitate, spending thy time in worldly busines, when either the Sacraments ought to bee handled, or some other thing to bee done with God. Consider secondly, that the Sabaoth is not named the next day after the Parasceue : First, because the true solemnity of the Sabaoth and of the Pasch was to bee transferred to the next day by the new resurrection of Christ. Secondly, because holy dayes, being prophaned by sinne, are not feastiull & profitable to sinners.

Theoph.in
Mat. 27.

ners, but rather hurtful & prophane. Consider 3. *Maister*, they, which refused the *Messias* for their Lord and Maister, are worthily compelled to accept a vile Idolater for their Maister. For the Deuill and the world shall rule ouer him, ouer whom Christ ruleth not. Consider fourthly, that Christ was called by the wicked a seducer : For the Deuill euen at this day indeanoreth by his seruants to perswade, y^e Christ is a Seducer, and that they are seduced to errors and wickednes, whom Christ doth either conuert to the true faith, or exhort to a better kinde of life ; whereas Christ doth seduce no man, but leadeth them from the wide way of Hell

Hell to the strait and narrow path of eternall life. Consider fifthly, that the wicked feared Christ being dead; how much more then ought he to be feared being living, and comming with Maiestie to iudge the quicke and the dead? Heere thou seest two kindes of the feare of God; one in the *Centurion*, and the rest which went away, striking their breasts, and for feare of future evils thinking of the amendment of their liues; the other of wicked men, who labor to infringe the counsell of God, and this feare is proper to the deuill, and to all the enemies of God. Consider sixthly, that the great care and diligence of these wicked men

men did much increase the glory of Christ. For by this diligent carefulnes of them, the rumor of the foresaid resurrection of Christ was the more published, and caused v.e.y many to hope and expect the same, and also tooke away all suspicion of stealing him away, seeing there was with such diligence a company of souldiers appointed to watch him. Consider seauenthly, that they feared, least the Disciples of Christ should steale away his bodie. Doe thou receiue it openly, for it is given to thee, borne for thee, and crucified for thee : and pray our Lord neither to depart from thee himselfe, nor to suffer any creature els to take him from thee. *Pilate*

Pilate said to them, ye haue a guard, goe, and keepe him, as ye knowe.

CONSIDER first that *Pilate*, who had once consented with the *Jewes* to the death of *Christ*, did now assigne them a guard, to wit, the *Garrison* soldiours, appointed for the watching of the *Cittie*. For whosoever doth once yeild to the will of the wicked, shall hardly withdraw himselfe after from their will and importunity; wherof they haue experience, who intangle themselves with the vnlawfull loue of women: and the *Deuill* also, hauing once got the vpper hand, bringeth men into miserable bondage. Consider secondly, that *Pilate*

E e

who

who before had diligently defended the cause of Christ, doth now conspire with the *Jewes* against the glorie of Christ. *Goe* (saith he) *keepe him, as ye knowe*; that is, be diligent in watching him: for a man doth so easily fall out of one sinne into another, that he also becommeth an author and prouoker of sin in others. Consider thirdly, that *Pilate*, when he heard mention made of his resurrection, waxed afraid, both of the inconstant people, and also of *Cesar*, without whose commaundement he had condemned an innocent man to death. For this is the fruite of sinne, that it bringeth feare, care, and disquiet of minde. Therefore doe

doe thou auoide sinne, and
with a secure and quiet Con-
science be thankfull vnto
God.

*And they going away garded
the Sepulcher, marking the stone
with Watchman.*

Mat. 27.

CONSIDER first, the diligent
watching of the Sepul-
cher. For First, they marked
the stone with a seale, least the
Souldiers should vse any sub-
tillie or deceit. Secondly,
they appointed a Garde, that
is, a sufficient number of
Soldiours, both because the
fauourers of Christ should be
able to offer no violence, and
also least a few might fall a-
sleepe, and in the meane time,
be stolen away. Consider se-
condly, that Christ permitted

Ec 2

them

them to vse all this diligence and industrie, that his resurrection might be more published and knowne, being proued euen by the testimony of his enemies. Thou seest first, that there is an admirable treasure of goods hidden, in Christs Sepulchre, which by all meanes thou oughtest to endeauour to keepe. Secondly, that thy heart, in which our Lord doth rest, ought to bee kept most carefully. Thirdly, that thou needest not to feare the wicked, who by their persecutions do nothing else, but keepe and watch the hidden treasure of thy soule; least by any vanity or pride it should bee stollen from thee. Consider thirdly, that

that the markes of the wicked
are nothing but impure spots,
whereby they labour to infect
and pollute the cleane crea-
tures of God. Doe thou mark
thy heart with Christ his scale
and pray him to guard and
preserue thee with his Angels
in his true faith and ser-
uice : which Almighty
God grant vnto mee
also through
thy
intercessions
and
Prayers.

*Laus Christo, Virginiq, Matri.
Ad maiorem Dei gloriam.*

FINIS.

